

# THE EAST & WEST REVIEW

*An Anglican Missionary Quarterly*

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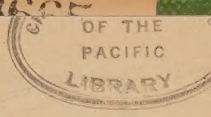
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# OUR JEWISH NEIGHBOURS

By CONRAD HOFFMANN\*

**O**NE-FOURTH and more of the entire Jewish population of the world has been liquidated—gassed, burned, or worse—within the ten years of Hitler's control in Europe. Of the 16,000,000 Jews in the world when Hitler came to power, probably less than 5,000,000 remain to-day. No famine or previous war has ever exacted so heavy a toll of any people. In continental Europe not more than 600,000 of the 5,000,000 and more Jews are left. And those that are left are far from normal—bodies broken, nerves wracked, and minds warped and distorted. They are all in need of food and clothing, it even more so of sympathy and friendship. Of all his mad objectives Hitler came nearest to success in that aimed at the complete annihilation of Jewry in Europe.

And apparently the end is not yet. For everywhere, in the U.S.A., in Great Britain, in Holland as in France, one finds disquieting evidences of growing anti-Jewish prejudice. Moreover, most countries have closed their doors to immigration. The Evian and Bermuda inter-governmental conferences failed to find any practical solution, even in part, of the problem of the unwanted Jews in Europe. To-day Palestine alone seems the sole hope of Jewry. And with the increasing pressure of anti-Semitism in so many lands, there is increasing pressure on Zionism in its various forms on Palestine. Unfortunately the growing and insistent demands of political Zionism on Great Britain and Palestine have in turn, directly and indirectly, aroused pan-Arabic aspirations, opposition, and anti-Semitism. In contrast to the rest of the world, Russia seems free of anti-Semitism. One may well ask whether democracy has failed, so far as guaranteeing for the Jew, as all others, the right of emancipation and integration. Must one agree with the political Zionist that there is no hope of security for Jews in our democracies, and that therefore the Jews must strive for a state and nationhood of their own?

Thus the question of what is to be the future of the Jews is most urgent. And it is the Church more than any other agency which must give an answer. For the Jewish problem, so-called, is essentially a Christian problem. That does not mean that one ignores that *some* Jews are in part to blame for various manifestations of present-day anti-Jewish trends. Nor should one overlook the fact that post-war economic distress and general crisis are fertile breeding grounds for discrimination against minority groups whether Jew, Negro, or any minority.

But what is the Church to do?

Anti-bias laws such as the Ives-Quinn law recently passed (enacted in New York State in the U.S.A. are important and helpful. So, too, are the Fair Employment Practices legislation in force during war-time in the States. They prevent some of the abuses of racial discrimination, but they will not solve racial discrimination. However much we may

\* Dr. Conrad Hoffman is Director of the Committee on the Christian approach to the Jews under the International Missionary Council.

be intellectually persuaded that such discrimination is wrong, many of us remain none-the-less emotionally anti-Jewish or anti-Negro. Even the promotion of understanding, good will, and active cooperation among minority and majority groups, however valuable, is only a beginning. Sooner or later religion as such enters the picture. For a real solution one must deal with questions of faith, religious freedom, and, in the case of Jewish-Christian relationships, with the attitude towards Jesus Christ as held by Jew and Gentile.

If Judaism had not been, Christianity would not be. Increasingly Jews are recognizing the kinship between Judaism and the Christian Faith. Christ is highly regarded by many Jews to-day. Just so, and reciprocally, Christians must recognize and acknowledge their Jewish religious heritage, and that Jesus is the promise and product of the Old Testament; moreover, that the New Testament is integrally part and parcel of, as well as an outgrowth of, the Old Testament. The New Testament could not have been without the Old. On the other hand, the Old Testament without the New is incomplete and unfinished.

This kinship is indestructible and of eternal significance. There is no hope for the world apart from this kinship founded on faith in God the one and only Father of all mankind. "Of one blood created He them." We must accordingly come to grips with these basic essentials and not evade them in pursuit of a tolerance which all too often develops into a form of empty and passive toleration.

For the Christian the message is and always will be the Gospel of Jesus Christ, the Son of God and the Messiah of the Jews as of all other peoples. It is the universality of Jesus' Messiahship that makes Him God Incarnate.

In our approach to the Jew with this message we must deal with the Jew one by one. Indeed in Western secularized lands where emancipation and integration of the Jews have progressed, we must deal with the Jew not so much as Jew, but as an individual or neighbour without Christ. That means we must include him in the normal ministry of the local church, not single him out for special ministrations and least of all leave him out entirely or exclude him from that ministry as is all too generally done. Evangelism is of universal application; it is for all men; there must be no exceptions. To exclude any people whether Jew or anyone else, is to negate the basic aim and purpose of evangelism. But there are those who will insist that the Jew does not believe in God the Father; does he not constantly emphasize the *Shema*

"Hear, O Israel, the Lord our God, the Lord is one."

That is true. But is faith in God without Christ adequate? In humility, we as Christians insist that it is not, and that Christ as the supreme revelation of God's will for man is imperatively essential to every man's supreme experience of God.

For these reasons, including the present urgency of the plight of our Jewish neighbours, we urge Christians to seek out their Jewish neighbours. We need to become friends with mutual respect for each other. We as Christians need to win their trust and confidence. And then by the miracle of the Grace of God they will heed our witness word and deed to Christ. The reflex action on the Christian so doing



will prove the best and most powerful antidote to anti-Semitism. For how can an individual who is sincerely eager to share the blessing of Jesus Christ with a neighbour despise or hate that neighbour? You simply cannot try to evangelize an individual whom you despise or hate. Evangelism and hatred are incompatible and irreconcilable. But why the Jew? With equal point one could ask of our missionary programme, "But why seek out the Moslem or the Hindu or even the atheist in our midst?" To refuse to include the Jews in Christian missionary activity is, according to Professor Walter H. Horton of Oberlin, "quite unacceptable to me." He adds, "I should think that it would be unacceptable to Jews also, for it implies that Jews are not human! The Christian mission is based on the charter: 'Go ye therefore into all the world and preach the Gospel to every creature.' If persons of Jewish extraction are to be deliberately excluded from such preaching it implies:

1. That they are not human creatures,
2. That Christians are too anti-Semitic to want to associate with them, or
3. That they (the Jews) alone of all mankind have nothing to learn from the message of Christianity.

The last of these three hypotheses comes so near being true that it should be a cause of severe self-examination to every Christian who undertakes a mission of this sort."

Perhaps that is why so many church folk refrain from any active part in Jewish missions. They are unable to demonstrate anything that the Christian Faith has to offer a Jew. On the other hand, how much richer and more productive a Christian's faith would be if the Christian had sincerely met and found the answer to the challenge of his own Faith by his Jewish neighbour's Faith, which is so similar, and discovered the distinctive uniqueness of the Christian Faith! If therefore we acknowledge and accept our missionary responsibility to the Jew, how shall we proceed? In reply we would suggest the following procedure, which is largely in line with methods which are being developed and employed by the Rev. F. Forell in the Newcomer's Christian Fellowship in New York City and which to date have been giving promising returns:

1. Choose churches which have Jewish neighbours in their parish districts, preferably churches with a strong nucleus of Christian laymen and women and which therefore have real life and vitality. A church where the church life is dying or dead for whatever causes is not a good starting point.
2. With the help of the clergyman in charge call for a group of six or more church members who are prepared to devote time, energy, and prayer in the interest of their Jewish neighbours.
3. Arrange for these a course of four to six instruction periods for specific training in the Christian approach to the Jews. A leader with training, knowledge, and experience to conduct such a course is important.

4. Neighbourly rather than pastoral calls by the minister or Jewish neighbours, supplemented by similar calls by members of the special group, should be undertaken. The objective of such visits should be the cultivation of friendship and neighbourliness.
5. As many of the Jewish neighbours, like so many Gentiles are largely secularized and religiously adrift, or at best only nominal church or synagogue members, encourage discussion of religious questions with them. Questions such as the following will usually find ready response and interest:

Does modern man need God?

What difference does it make whether or not a person believes in God? Can faith in God help in times of loss of loved ones by death? If so, how?

Is religious faith essential for world peace? What about redemption? Salvation? Life after death? Is a way of life that is moral and ethical of any importance in our day? Christ declared, "I am the way, the truth, and the life." What of it? etc.

6. If inquiring interest has been won, suggest attendance at an occasional church service in which the sermon, while not directed specifically to the Jew, would yet strive to answer some of the questions of inquirers of this type.

It should be noted that this suggested procedure involves church evangelism, and it would help greatly if a parallel group could deal simultaneously with unchurched and secularized Gentile neighbours. Thereby one would give convincing evidence that one is not singling out the Jew, but that in our concern for the religious life of our community one includes the Jewish neighbours as all others.

After cultivation of this kind has established fellowship and confidence between Jewish and Christian neighbours, one could arrange for some special discussions where topics such as the following could be considered:

The Church and Anti-Semitism,

The Church and Zionism,

Moses and Jesus,

Are Judaism and Christianity akin?

Jewish visions and opinions regarding Jesus.

The less special publicity given to these activities the better. It must be made clear that all this procedure is part of the normal ministry of the Church and not something special.

Pastoral prayers should frequently include specific petitions on behalf of the Jews. Invitation of Jewish neighbours as others to one's home should follow—in fact, should be a direct result of the above. It is in the circle of the home, by the fireside or around the tea table or dinner table, that barriers of restraint and prejudice are best and most quickly broken down. Manifest interest and sympathy by Christians on behalf of persecuted Jewry help to develop understanding, appreciation, and friendship.



Throughout keep in mind the one-by-one approach, making everything as normal as possible and avoiding anything that stands out as a specific effort. So, too, if Jewish neighbours should come to a service receive them with respect, dignity, and sincere welcome, rather than with affected joy or "palaver." In other words, all initial efforts of approach and neighbourliness to the Jew should be identical, and similar to such approaches to any other resident in the parish. This parish approach should be all-inclusive, not exclusive.

There are sure to be disappointments, and in some few cases there will be active opposition. We would warn against these. But if we encounter such we must be undismayed and continue diligently none the less. The essential thing is to begin and not to weaken if at first obstacles and difficulties are encountered or progress is slow.

As indicated, all this is merely suggestive. Obviously there are no hard and fast arbitrary rules or technique. On the other hand, there are procedures which must be avoided. Tact and patience, wisdom and love are essential; above all faith and trust in the Holy Spirit.

In cities like London, Leeds, Liverpool, and Manchester, as in many others, there are churches with Jewish residents in their parishes. In some of these churches clergymen will be found who are sincerely interested, as well as parishioners who are eager to contribute towards solution of the baffling problem and menace of anti-Semitism and to find an answer to the question, "What are you going to do with the Jew?" In such the essential prerequisites are present and the stage is set for a fruitful and blessed ministry involving the Christian approach to the Jews.

We pray that some churches, encouraged and aided by the corporate church authorities, will experiment with the procedure suggested above. We are convinced that it embodies the new methods which the new post-war circumstances demand if there is to be any appreciable progress in this field of the Church's responsibility to our Jewish neighbours.

#### FROM PRESIDENT CHIANG KAI-SHEK'S VICTORY BROADCAST

Dear Brethren in the Army and the Entire Nation and All the Peace-loving People of the World!

We know that now has been finally proved whether might or right is to triumph as it has been positively shown that the historical mission of our national revolution has been crowned with success. The conviction of China which has been firmly held these eight years of bitter struggle in a period of darkness and despair, has to-day been materialized. For the peace that is being exposed before us, we must express our profound thanks to the spirits of the loyal and brave martyrs who have made the supreme sacrifice since the commencement of the war of resistance and to our allied friends who have been fighting for righteousness and peace. We must particularly express our profound thanks to the late Dr. Sun Yat Sen, Father of the Republic, who has strenuously and laboriously guided us in our forward strides on the right course of revolution. It is also up to all the Christian believers in the entire world to give their thanks to God who is fair and just and compassionate.

# THE FUTURE OF THE CHURCH IN THE FAR EAST

By H. VAN STRAELEN, S.V.D.\*

**E**VEN for the missionary who has submerged himself as deep as possible in Eastern life and culture, who has tried hard and earnestly to flow with the completely different life-stream of the Japanese and Chinese peoples, it is already difficult to give to the outsider a clear idea of the position and outlook of the Church in the Far East; it is therefore easy to understand how people in Europe and America have the strangest and queerest ideas upon the subject.

Though the missionary himself after years and years of constant and intense study, observation, and (especially) sympathetic insight may grasp more or less the Far-Eastern outlook on life, their ideals, the ways of reasoning and viewing, and consequently their *desiderata* in the religious field, he is at a loss to explain these things to the European who does not judge with a vital and intuitive grasp of the phenomenon but according to rules of Western logic.

According to the average Far-Eastern Oriental (I speak of Orientals as including both Chinese and Japanese), the whole European and especially American life is superdeveloped and sickly supercivilized. Both our civilization and culture, our human life in all its phases and expressions, are to the Oriental more or less on the way to degeneration. They feel themselves, though culturally older, deeper and higher, much younger and healthier nations. Only those who have lived many years among them, who have been every day more and more impressed by their immense vitality, by the sublime simplicity of their marvellous culture, by their racial youth still fresh and vigorous after thousands of years of life and by their intimate contact with nature, can grasp the full significance, of these words.

Again, our Holy Mother the Church, grown up in the Western world, has got the inevitable drawbacks of this super-civilization in her outward structure, discipline, and methodology. Hence the sincere efforts of the Japanese Christians, both priests and people, to cleanse the Church as far as possible from these drawbacks and to cut away all that pertains to the Roman cultural background. Incidentally, even for the Western Church it might be beneficial.

As everybody can understand, it is impossible for the European to play here a leading and guiding rôle, and therefore in the first place the smooth withdrawal of all European and American superiors was a *desideratum*. This change, although accelerated by governmental pressure, was already for a long time a strong desire from within. And as in so many respects Japan, though culturally inferior, was the catalytic agent of China, this movement found a hearty welcome on the Asiatic continent where it is now rapidly spreading.

\* The Rev. H. van Straelen is a Father of the (Roman Catholic) Society of the Divine Word.



Older missionaries have the opinion that the changes went too far and too rapidly; but even among them the number of those who share the more advanced ideas of certain younger missionaries who are strongly encouraged and stimulated by the Apostolic Delegate, Mgr. Giulio Marella, grows steadily. But the intensifying of the oriental spirit in the Church will not stop at this point.

With a full and reverent acknowledgment of the more than heroic sacrifices and efforts of eminent and saintly missionaries in the past, for whom one can have nothing but the highest praise, the relatively very poor successes are to a great extent to be ascribed to the fact that instead of planting a small Christian seed in non-Christian soil, a full-grown and extensively developed Church was transplanted. That this is not borne many fruits is more than natural. Therefore back to the sublime simplicity of the first Christian centuries is the movement among the indigenous clergy. This is no dangerous movement; it is nothing whatsoever to do with a going back behind all churches and any church to Christ, as now and then voices in Europe may be heard to advise.

The Church as developed in Western lands will never, never penetrate the Eastern soul. They follow the furrow traced and kept open by their ancestors; therein they step and toil until they die. The converts, and even the priests, may "parrot" our Western words and forms in which we express the contents of our religion. They readily admit these formulas; but they only admit them; and in conversation they express profound admiration for them. But that is the end of the matter, for within the depths beyond the reach of intellectual grasping they remain alien to them, and faithful to the forces of the life-stream in which their souls were born to swim.

The Catechism as it is put in European form will never penetrate the seemingly dead air-space round the oriental soul. Our two life-streams—to use that beautiful oriental metaphor—do not merge. They do not even flow in parallel directions. They have a quite different mental machinery. We shall never understand Orientals in the sense of satisfactorily "explaining" them, because our whole brain system, physical energies, nerve responses, reactions to intellectual and sensory impressions, and other unnameable forces of our racial complexion are so unlike their own.

The case is not the same as with the Frenchman or the member of any other white race. These we can understand; we may not agree with them; but their way of doing and their outlook on life, their objectives as we summon to our minds their actuating circumstances, are rational to us. We can understand them without becoming one of them. This is impossible with the Far-Easterner. If one begins to understand them he feels himself getting out of his own skin, sees his racial origin and cultural background sink at the horizon; and if he really understands them (and that happens by exception) he will in doing so have ceased to be a European, and will have become a Japanese or Chinese himself.

The great and heroic missionaries of the past, being of their own race, could not understand the Oriental sufficiently. They went out

and tried to penetrate these alien minds in triumphant Western aggressiveness, as colonizers might go out to penetrate wild forests. But as this Western aggressiveness may have succeeded in conquering material obstacles, in the realm of the mind it never did and never will conquer. As far as I know, history provides no example of one race taking over the inner spirit of another as its own.

Our beloved Catholic Church with its Roman cultural background and Western forms, though beautiful and resplendent to the European mind, will never, never fit the Oriental. It is the seed of the Gospel, it is the sublime and deeply spiritual simplicity of the Church of the first two centuries that will have more appeal to them. It is only such a Church that will blend with the life-stream wherein their souls have flowed for thousands of years and shall flow for ever. This Christian seed will develop under the guidance of the Holy Ghost, moulded by the Far-Eastern hierarchy in oriental forms and will develop in a quite different way from the Western Church.

The changes to which I have referred above will not occur without a clearer understanding of the problems in the Far East, and unless a stronger influence of the Orientals in the Church makes itself felt. Therefore I am convinced that it is not inconceivable that within the next twenty-five years a considerable part of the College of Cardinals may be Orientals. Then the process of removing all that is not essentially Christian and whatever is peculiar to Western ways of thinking and expressing will really start. Which way the Church will develop it is not for a European to forecast. It can only be said that without denying anything of the essential teaching of the Church, the only repository of the truth, a new tradition will develop, a new ecclesiastical discipline will grow up, theological science will go quite different ways, and, above all, the ascetic and mystical life will tread paths hitherto unknown and untrodden. Therefore it will not merely be a superficial outward accommodation. Even virtues will get an oriental colour and special virtues will be specially stressed. I think—*salvo meliore judicio*—that the final commentary on the Gospels cannot be written until China, Japan, and India have been Christianized.

It will be clear to everybody that in treading Eastern roads within the Church, it is not for the European to play a rôle of great importance. It is especially to the native clergy that the tremendous task falls of presenting to their fellow-countrymen the new Oriental Catholic Church which is in the making, for this implies in the first place a searching and uprooting of the many divine jewels of the primeval revelation, which are to be found in the Eastern religions. These jewels will be carefully cleansed from the dust and exposed to the brilliant light of the Gospel. And it implies, in the second place, peeling off from Catholicism her Græco-Roman skin and straining the dregs of Western culture from it. Again for this important work we need in the first place and foremost a native clergy.

In a recent illuminating article on Christian influence in post-war China, Mgr. Yu-Pin, Vicar Apostolic of Nanking, showed how the spread of Christianity was retarded by the misunderstanding over the ancestral rites of the Chinese and, secondly, through linking, in Chinese

eyes, of the missionary with foreign political interference. Indeed these two factors have had a detrimental effect on the Christianization of the whole Far East, and the white missionary—although completely unintentionally—was in this respect instrumental. As to China's Christian future, I could not do better than quote Mgr. Paul Yu-Pin himself:

The dawn of a new era has broken for the Church in China. The misunderstandings of centuries have been cleared away. On December 8th, 1938, a day that will be cherished by Catholics for generations to come, the Sacred Congregation of Propaganda decreed: "It is licit for Catholics to be present at commemoration functions held before a likeness or tablet of Confucius in Confucian monuments or schools," and "inclinations of the head and other signs of civil respect in presence of the dead or before their images, or even before a tablet inscribed simply with the name of the defunct, are also to be regarded as licit and proper." After three hundred years a fundamental misunderstanding has been abolished. Christianity stands free of its great shackle. It had learned to understand Chinese culture and had opened the way for Chinese to understand it. The Church is no longer considered the cultural invader of China.

But we have gone even further. On October 10th, 1942, the United States of America and Great Britain abolished extra-territoriality in China and all unequal treaties. One of the prime aims of our national revolution had finally been accomplished. Though we rejoiced chiefly over the political triumph achieved, the Church also had reason to be glad. With the abolition of unequal treaties went the second great obstacle to the influence of Christianity. The Church could no longer be considered as the agent of a foreign government, for now it was standing on its own feet, looking to the Chinese for whatever protection it needed.

These far-reaching developments have taken place within the last three years. In other words, we have witnessed the turning point in the history of Christianity in China. The barriers to Christianity, the two great obstacles that have nullified the modern intellectual apostolate, have at last been swept away. Not only is the Holy See known and respected, but we have gone so far along the road of friendship that to-day China maintains diplomatic relations with Rome and has her Minister at the Vatican. Truly, when I say we stand at the dawn of a new era in China, I speak no idle and unwarranted words.

The obstacles are cleared away. Negatively, Christianity was never better situated. But positively, is the position of the Church hopeful? Are there indications of a definite need of Christ, a longing for Christ? The question need scarcely be asked, for we know that not only individuals, but nations as well, find their all in the God-Man. For them also He is the way, the truth, and the life.

China is no exception. China to-day has reached the point where she is groping for something. She is seeking a way—a way that will be the perfecting of her already superior moral civilization. Chinese tradition has always been characterized by morality. Her classics teach a natural goodness that rises at times to sublime heights. Her books need no expurgation as do those of the Greeks and Romans. Her doctrine is the natural law. Recognizing from her earliest days a Supreme Ruler on high, seeing in the dictates of the human heart the law of this Ruler, founding her nation solidly on exact family morality, China has given proof of a wholesomeness that we seek in vain amongst the older peoples. Never has she taught immorality. Perhaps this is the secret of her long life, 5,000 years. Her morality has preserved her.

And to-day, in the midst of a swiftly changing world, even in the midst of a changing China, when so many of her people have gone mad with eagerness for the coming industrialization of China, her leaders still hearken back to her traditional teaching. There must be a spiritual renovation to match the industrial renovation, otherwise China is lost. But her leaders are beginning to understand that even the age-old morality, excellent as



it was, is inadequate. They are looking for something higher, something that carries with it not merely the light to guide, but gives the power to do. They are turning to the way which is Christ. Chinese morality must be baptized, must be elevated to a supernatural level, must be grafted on Christ. Thousands of years of excellent tradition have made this people ready. They but await those who will guide them.

The author is fully convinced that there are almost no limits to the possibilities of adaptation, except of course in the field of Faith and Morals. And especially in future the Catholic Church will show herself so adaptable to any form of civilization, way of life, and social conditions, and she will consequently become so deeply rooted in Eastern soil, that she will grow up in those lands with a vigour and vitality hitherto unknown. Her new Chinese or Japanese garment will prove to be such a good fit that our only wonder will be why she took such a long time to cast off her Western apparel, so unpleasing to the Oriental. With deep wisdom and farsightedness the Propaganda ordered the missionaries: "Make no effort, use no influence over these people to make them change their rites, their customs, as long as they are not completely at variance with Faith or Morals. For instance, what could be more absurd than to transplant into China the characteristics of France, of Spain, of Italy, or of any other European country? What you must introduce is the Faith, the Faith which does not condemn rites and customs as long as they are not bad, and which in fact desires to protect them." Nowadays more than ever European customs, European ways of life, are despised by the Orientals. Our exaggerated individuality—to take only one example—appears to them as a refined selfishness or a sophisticated egoism or at any rate a quality despicable in their eyes and wholly incompatible with their way of life. And again the Propaganda stated with great wisdom: "Since it is almost in the nature of men to show more esteem and preference for that which is proper and particular to their very nation, than for others, nothing is more likely to alienate their hearts than a change in their national customs, especially those customs which men have received in heritage from their ancestors, the more so, if in place of those abrogated customs, you were to introduce the customs of your own nation. Take care never to compare the customs of these peoples with European customs; on the contrary, get used to them as much as you can." That means, in the light of present tendencies, that the white missionary working in the Far East must plunge himself completely into their life-stream, that his own cultural background must sink below the horizon, and that he must become himself a Chinese or a Japanese to such an extent that he becomes an alien to the people of his own native country.

(Extracts from *A Missionary in The War Net*, by H. van Straelen, S.V.D. Published by The Word Press, Hadzor, Droitwich, 1944, 3s. 6d.)

# THE CHURCH AND THE INDIAN EX-SERVICEMAN

By T. S. GARRETT\*

THE main purpose of this article is to outline the issues for the Church which are consequent on the return to civilian life of those of her members who have been abroad in the services. But before this can be done some brief attention must be paid to the situation and prospects of the released serviceman in India as a whole.

## RESETTLEMENT

The end of the war with Japan finds India, like every other country, faced with the problems of peace. One of the greatest of these problems will be the demobilization and orderly absorption into civil life of the armed forces. Resettlement plans have been worked out and already partially put into effect by the Central and Provincial Governments. *The India and Burma News Summary* of September 6th, 1945, issued by the Information Department of the India Office, contains a survey of these plans. They may be briefly summarized under the following headings :

(1) The key to the whole resettlement organization is a network of Employment Exchanges, which are an entirely new venture in India. By the early part of the year 1946 seventy-one of these exchanges should be in operation; though at the time of writing only ten have been established. Men requiring help in finding or equipping themselves for employment will be sent from the release centres to the exchange nearest their homes.

(2) For officers and those with qualifications of a professional, administrative, scientific, or highly technical nature an Appointments Branch is being set up within the Exchange Organization and will function on identical lines.

(3) Demobilized members of the Women's Services are not forgotten. There will be a Women's Branch within the Exchange system to cater for their needs.

(4) Facilities will exist for technical and vocational training. The aim behind all such training will be to equip the trainee for employment in normal competition with other workers. The training programme will be so designed as to meet the man-power requirements of industry and the various post-war development schemes. There will be no haphazard arrangement of training schemes which might lead to no use being made of the training given.

(5) The disabled man calls for special treatment, and there are schemes of rehabilitation to enable him to be placed in the kind of employment in which he will be least handicapped and, as far as possible, fully productive.

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These plans have the admirable intention of seeing that "a square peg is placed in a square hole." But their chief defect appears to be that, even now, any statement of them requires for the most part the use of the future tense. The unexpectedly early conclusion of the war with Japan evidently caught the Government of India only partially prepared to deal with the problem of release from the services. In extenuation of this criticism it must be said that the problem is not so acute as in Britain. The average Indian sepoy is not clamouring to be demobilized. If he comes from the traditionally martial races of India, he is proud of being a soldier. And in any case, the services afford him regular employment, good food, good clothing, and efficient medical treatment. Compared with the uncertain returns of the agricultural life, from which he was in most cases recruited, his financial position as a soldier is secure. These considerations enter largely into his attitude towards soldiering; for, though he is certainly a patriot, it cannot be denied that the mercenary aspect of a soldier's career appeals to him too. Until the position in South-east Asia is finally stabilized, there will be good grounds for maintaining a large Indian army, and release will not become a major national problem. But release has already begun on a small scale; and, for the sake of India's future well-being, there is every reason why it should be carried out in the best manner possible.

As far as the details of the plan are concerned, it is a debatable point whether technical and vocational training should be postponed, as in the scheme, until after release. An army of occupation has a fair amount of free time on its hands. Why not employ it fruitfully, so that men are equipped to go straight into jobs when they leave the service? It should require no more complicated an organization to collect data as to the opportunities for employment available and train men accordingly before they leave the service than it would to do so after they have been released.

Stress is laid in the scheme on the absorption of men into industry. Agriculture is not even mentioned, though the intention may be that it should be included as one of the branches of technical training. It needs, however, to be remembered that the great majority of Indian servicemen were engaged in agriculture before they joined up, and many of them will no doubt wish to return to their farms. The improvement of agriculture is one of India's most pressing problems and of vast social consequence. Efforts in this direction have always been handicapped by the Indian villager's suspicion of new methods of cultivation. The village-born soldier, however, who has completed his time in national service, will have spent years in being trained in new ways and learning new crafts. If he elects to return to his farm it is to be hoped that adequate provision will be made to train him in scientific cultivation before he has time to fall back into the rut of village conservatism.

### THE CHRISTIAN SEPOY

Having sketched the general background of service conditions, we can now turn our attention to the Christian serviceman. Before the



nation-wide drive for recruitment at the beginning of the war, Christians in the services were a negligible minority confined chiefly to the Madras Sappers and Miners. Only when it was realized that the races with long standing martial traditions were not numerous enough to meet India's war-time demands for man-power did the military authorities discover the value of other groups, some of them belonging to the scheduled classes from whom previously there had been no recruitment. The excellence of the Madrassi Sappers had, of course, long been recognized. Now their ancient glory as infantrymen was revived, and their quick intellect and receptiveness to training enabled them to become first-rate technicians and clerks in all branches of the services. A more surprising discovery was the prowess in jungle warfare of the aboriginal Coorgs and Gonds, and the tribes of Bihar and Assam. Amongst these and many other communities, to whom military service was a new venture, a far larger proportion of Christians was to be found than in any part of the pre-war Indian Army. For instance, in an Indian Division to which the writer was posted as Chaplain, there were over five hundred Christians, mostly from South India, but some from the Punjab and the United Provinces, of whom nearly three hundred were Protestants of various denominations. The situation in this particular Division was fairly typical of the Indian Army as a whole. In the main the Christians were divided amongst six Madrassi Engineer and Transport Units and two Field Ambulances; but there were a few, some of them cooks and mess servants, in almost every unit of the Division. With the rapid movement of troops in modern warfare, to keep in touch with all of them was an impossible task; but services were arranged whenever possible, and the enthusiastic response of the men was an ample reward. The strength of the Church in India can be gauged by the fact that the Christian soldier, wherever he is and with whatever temptations he may be surrounded, clings firmly to his Faith.

There was no Indian Chaplain appointed to this Division. The care of Indian Christians depended on British Chaplains whose specific appointment was to work amongst British troops. After long hesitation the Indian Service authorities did in June, 1942, recognize the necessity of Indian Chaplains, and a number were appointed. Most of them had to go to training centres and rear areas, as there were not enough of them available for front-line divisions, where any continuous pastoral care of their scattered flock would have been gravely handicapped by the constant movement of troops. At first their terms of service were discouragingly unsatisfactory; but now they are fully commissioned members of the Indian Army Chaplains' Department. Their work is by no means easy. There are the difficulties of much travelling and services in many different places with which to contend. At any one service there are almost certain to be men from at least three different language groups. In spite of these obstacles to be surmounted the majority appear to be doing excellent work.

One of the most encouraging factors is the readiness of the Indian layman to take the initiative when no padre is available. Time and again one has discovered on visiting a unit where there are Indian

Christians that some Havildar (Sergeant) or Naik (Corporal) has done his best to keep the light of faith aglow. The example comes to mind of an Indian Major in charge of a net-work of Canteen Bulk Issue Centres supplying half the 14th Army in Burma, who, in spite of being overwhelmed with work, found time to conduct frequent services for men with whom he came in contact. Conversions from Hinduism have not been many; but, where they have occurred, they have been mainly due to the witness of ordinary servicemen.

### THE CHURCH'S WELCOME HOME

The Church in India, largely owing to circumstances not of her own making, can hardly be said to have fulfilled her task adequately towards her members on active service for their country. The question which follows is: Are the leaders of the Church in India awake to the needs and opportunities occasioned by the return of these men to civil life? The situation is an unprecedented one and calls for new methods of approach. Most of these men, when they left their homes for the recruiting office, were stolid rustics with little knowledge of life beyond the confines of their own village. Some of them will come back trained technicians; all of them will have travelled to other parts of the sub-continent in which they live, and the majority to the Middle East, Burma, or the East Indies as well. They will have mixed with men of languages and customs other than their own. Men who previously had never driven anything more fearsome than a bullock-cart will come back experts at driving and maintaining bulldozers, gun-tractors, and tanks. Strange to say, in spite of these mentally subversive experiences, many of them remain simple villagers at heart. Their letters home are about their cattle and crops, the marriages and other social occasions of their relatives. They will want to be at one with their families again; and yet it will not be easy for them to make the adjustment. The tendency of young people to drift away from the Church is not so accentuated in India as at home; but it does happen amongst students and in the towns; and it might easily occur on a large scale amongst ex-servicemen, whose opportunities of participating in Christian worship and hearing Christian teaching have in any case been for several years few and far between, unless the Church makes a special effort to extend to them the right hand of fellowship and welcome them back into the family circle.

Methods of doing this will undoubtedly vary in different places; but one principle which might profitably be observed everywhere is that of giving to keen ex-servicemen, of whom there will be a fairly large nucleus, the responsibility of forming into a fellowship those who have shared with them the experience of active service. Such a fellowship might well undertake evangelistic and social enterprises and be a strong power for the revival of the Faith amongst those whose contact with the Church has grown loose, as well as amongst the multitudes of the heathen. There would be little difficulty in finding out the names, for instance, of those who have conducted services for their fellow Christians on their own initiative—the Indian has no false modesty about such achievements—and gathering them together in consultation

as to the best means of making sure that the right type of welcome is given to their returning comrades.

Owing to the somewhat haphazard character of the pastoral care they have received while in the services, another useful provision would be courses of instruction for men at demobilization to refresh their memory as to the fundamentals of Christian teaching. Summer Schools, where they have been run in India, have been distinctly popular, and the difficulty of making them attractive to men from the services should not be great. The chief intent of such schools should be to confront men with the call to build a Christian society and to fit them for Christian living in whatever daily work they undertake.

Finally, the opportunity for gaining recruits to the ranks of teachers and catechists and to the ministry cannot be allowed to pass unmentioned. A common defect amongst Christian teachers and in the Indian ministry, of which European missionaries are probably more aware than the Indians themselves, is that far too many of them are men of a single educational background. They have passed from school or college to a Teachers' Training College, and then to teaching service, all in the area in which they live. Those who are called to the ministry, too, come mostly from amongst the youngest teachers. The soldiers, sailors, and airmen who will soon be coming home will have had the privilege of a much wider background. Military discipline will have had an undoubtedly beneficial effect in building their character, as those know full well who have been acquainted with the shy and awkward student going off to the wars and seen him return on leave a smart and alert officer or N.C.O. It may be that some of these young men will, like Daniel, have seen the vision while they were about the King's business, a vision which will enable them to rise above the petty politics of their own community and village and to become true leaders of men. The Church is surely challenged at this time to seek for ways of approach by which she may attract them to dedicate the training and discipline they have received to the service of a greater King.

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## NEWS FROM JAPAN

The news from Japan is on the whole better than was hoped. Of the nine Anglican bishops in Japan (all Japanese), six refused to join the united Protestant body which was brought into being at the dictate of the Government, despite intense official pressure, which involved the imprisonment for four months of one of them. Something over half the clergy and laity followed the majority of the leaders.

The bishops who have remained loyal to the N.S.K.K. have now issued regulations by which individuals and congregations who desire to return to the Church from the united body can make application to do so.

Practically all the churches in Tokyo have been destroyed, and all the most important in Kobe. The Central Theological College has gone too. The two great American-founded institutions—St. Paul's University and St. Luke's Hospital in Tokyo—have happily escaped serious damage. By General McArthur's order the anti-Christian members of the faculty have been removed, and the university has reverted to Christian control.



# INTERNMENT AT MANILA

*(The work of the Protestant Episcopal Church in a Japanese Internment Camp in the Philippines.)*

By O. A. GRIFFITHS\*

ON the evening of January 6th, 1942, a group belonging to the Protestant Episcopal Church was gathered together in the compound of the Cathedral Church of St. Mary and St. John, Manila, when a Japanese officer appeared and ordered us to be ready to leave within half an hour for the Santo Tomas Internment Camp. Instructions were given to take enough food for four or five days. Not five days but over three years later the majority of the members of this group were released from Los Banos on February 23rd, 1945, by a daring and brilliantly executed combined move by MacArthur's paratroopers, amphibian tank corps, and Filipino guerrillas. Those two dates mark the beginning and end of a period of time which will be remembered not merely or only because of the discomforts and privations, but because of the unique opportunities provided of carrying on work in such circumstances. The full story of internment in both camps cannot be told here, as my purpose is to confine attention to religious activities, and even those can only be described in broad outline within the limits of an article. As this account is most likely to be read principally by friends, church members, and supporters of the Church Mission in the Philippines, we will return to the members of the group cramming necessities into their suitcases on the evening of the Festival of Epiphany, 1942.

The group comprised all the Manila workers with the exception of the following: Bishop Binsted, who was held at the High Commissioner's House where he had been giving his services as interpreter and liaison officer; Bishop Wilner, who was visiting the mission stations in the mountain province and was subsequently interned at Baguio; and Father Damrosch, Miss Weiser, and Mr. Simmons, who had already been "picked up" and were temporarily interned in Villamoor Hall where, with many others, they spent a most uncomfortable time.

We proceeded to the University of Santo Tomas to which place all "aliens" were being taken, or making their own way, in every kind of conveyance, crowding the rooms, patios, and grounds. Mrs. Damrosch, in view of the fact that she was nursing her baby, was allowed to return home. In the early days of internment the Japanese authorities made this and other humane concessions, but later all children, whose parent or parents were in camp, were interned on attaining the age of two years; they had reached the stage when they were regarded as dangerous aliens! Later still there were no exceptions, and internees ranged all the way from babies in arms to old men and women of ninety.

\* The Rev. O. A. Griffiths, now Vicar of Kenilworth, served in North China, 1933-41. On his way to Canada to rejoin his family he was caught at Manila and interned.

The first few days in Santo Tomas presented a picture of almost complete chaos. There was no semblance of life in community. It can perhaps best be described in the words which Henry Scott Holland used concerning the economic doctrine of *laissez-faire* in England in the nineteenth century: "Every man for himself and God for us all," as the elephant said when he danced among the chickens." But gradually some order began to appear as people settled down to their new life, and in time, if I may be permitted to jump several months ahead, the camp became something approaching a community, in fact as well as in name, with a well-organized life. It must be remembered that the Japanese did nothing for us except to provide sleeping quarters and questionnaires!—no beds or bedding, no food, no adequate water supply or toilet facilities, no hospital, kitchen, or laundry services. The internees had to build up all the essential services of a normal town with a population of nearly 4,000, and organize squads of men and women for the smooth running of such services.

On the first Sunday in camp we held a service of the Holy Communion; our paten was a saucer and our chalice a cheese glass, and the service was conducted in the midst of a crowd of people scurrying to and fro preparing their breakfast and amid the rumble of garbage cans. But the service was held, and it is good to be able to say that despite all difficulties and changes we were able to hold that service every Sunday at least throughout the whole period of internment.

Ten days after internment a change took place which altered the whole direction of the religious life of the camp. The Japanese authorities gave permission to all missionaries to return to their homes and work. This inevitably raised the question as to the best way of serving the needs both of those on the outside and those in camp. The writer volunteered to stay in camp and serve the needs of the internees. This was the best arrangement, as I was temporarily unattached and, being transient, was not closely in touch with the work on the outside.

Although this article is mainly concerned with the work carried on in the internment camps, it is necessary that mention should be made of the excellent work that was carried on outside. It is with no desire to make any kind of invidious distinction that these remarks are confined to the Protestant Episcopal group, but I was always more intimately in touch with that group than any other. The group was composed of the nurses and acting-chaplain of St. Luke's Hospital, and the clergy and other workers responsible for the religious life and work centring round the Cathedral. Bishop Binsted was able to rejoin this group when he was released from the High Commissioner's House on February 8th. The nurses and chaplain at St. Luke's were able to carry on their respective duties in such a way as to win the esteem and deep gratitude of large numbers of internees who were sent there from Santo Tomas for medical and surgical treatment. There are, in fact, three stories that should be told some day for the inspiration of all those who have stood behind the Church's Mission in the Philippines.

The first is the story of the work done by Dr. Fores and his grand staff of Filipino doctors and nurses, together with the already mentioned workers at St. Luke's Hospital until December, 1942, when the hospital

was taken over by the Japanese. Dr. Fores and his staff were able to continue their work after this date, but suffered from considerable handicaps and limitations.

The second story is that of the work done by Bishop Binsted in cooperation with the Archbishop of the Roman Catholic Church in collecting and sending every conceivable kind of material help to the American prisoner-of-war camps—an enterprise fraught with thrills and dangers. Bishop Binsted with his usual modesty would deprecate the use of such words, but they are true.

The third story would have to tell of the work carried on by the group at the Cathedral. They kept in touch with large numbers of people who during the first year were allowed to go out of camp and stay at their homes on account of sickness, age, or some other cause considered legitimate by the Japanese. In addition to these they ministered to the members of eleven national groups who were not subject to internment, and many of such folk remember with gratitude all that the Cathedral meant to them during those difficult days. The Cathedral as a structure, is now a memory, for it was almost completely destroyed during those awful weeks at the beginning of this year which served to put the name of Manila alongside those of Nanking, Warsaw, and Amoy—places where human frightfulness reached depths below those of the most diseased imagination. But the work that was accomplished at the Cathedral will remain a living memory in the minds of many, and it is certain that they, with others at home, will support all efforts to build a new Cathedral in the future.

One other service which the members of this group carried on together with the members at St. Luke's, was in the support given to myself, upholding me by their prayers and supplying me with religious necessities, books, and food. That support was considerably amplified in May, 1942, when the Rev. H. C. Spackman joined me in camp to help with the ever-increasing work there. He stayed with me until March, 1943, when the needs of the Cathedral and the indisposition of his wife made it necessary for him to return.

Of those religious workers who stayed in camp or returned to the camp, a Religious Committee was formed, which represented many different denominational view-points. But despite divergent backgrounds of church order, doctrine, and worship we worked together "with one accord" and maintained the "unity of the Spirit" throughout the years. All would be agreed that one of the happiest and deepest of our experiences during internment was the spiritual and mental fellowship which we shared.

The work developed along usual lines: full Sunday services, a mid-week service, and daily morning prayers; Sunday School and Young People's groups; general discussion groups and lectures. What was unusual was the environment and the amount of interest aroused among many who had formerly been opposed or indifferent. One of the most valuable features of the work was the various series of lectures. Internment is not a desirable experience for anyone, but as "the farmer utilizes the filth of the dung-hill for the greater fertilization of his fields" (Streeter), so the enforced inactivity resulting directly from the evils



war had the beneficial effect of giving large numbers of men and women the opportunity to do much more reading and thinking than they had done before, and many of them began to be much more concerned about the international situation. It would not be possible to build an adequate theology on the saying of the seventeenth-century writer, John Flavel, that "man's extremity is God's opportunity," but it has a large measure of truth. When members of the Religious Committee lectured on "God, Suffering, and War," or faced one of the fundamental conflicts between Christianity and the various "isms" or ideologies claiming men's allegiance by asking the pertinent questions, "What is Man?" they found numbers of people who gave their keen attention and, on occasions, nearly devastated them with searching questions!

Two series of lectures may be singled out in addition to the above mentioned because of the keen interest they aroused. The first was entitled "The Shape of Things to Come." This, as the Wellsian name implies, was an attempt to work out something in the nature of a blue-print for the post-war world. A large number of internees composed of bankers, economists, lawyers, business-men of all kinds, engineers, educationists, and ministers of religion were divided up into groups each of which was responsible for the examination of a particular subject. The findings of each group were submitted at combined meetings of all the groups, and after full discussion and revision (if deemed necessary by the majority) the report was presented at a large public meeting. As I recall the accumulated "findings" and the general picture that resulted I cannot shake off the very curious, albeit absurd, feeling that many delegates who took part in the Dumbarton Oaks and San Francisco Conferences must somehow have been present in Santo Tomas in the fall of 1942!

The second series of lectures to which particular reference is made requires an explanation of the background against which they were given. It has already been noted that much good came out of the evils of internment. Here is another case in point. Ministers of religion were brought into the closest possible contact with "all sorts and conditions of men." How close that contact was will be understood more readily when it is stated that during the early days of internment in Santo Tomas well over 700 men were housed in the Gymnasium. Each man occupied a living space of 24 square feet, and there were six bunks for the whole group. From the beginning of internment to the end our living space showed little improvement. Within that space one slept and kept all one's personal belongings. Almost literally "cheek by jowl" men of all kinds, good and bad, learned and ignorant, rich and poor, lived their lives day after day, week after week, through what seemed interminable years. This state of affairs tends very quickly to the breaking down of the many barriers erected between different groups of people and professions in normal life. It helped very materially to break down the barrier between the clergy and laity, and created an atmosphere in which both questions and criticism were freely aired. As may be expected, the most frequent questions and most frequent criticism concerned the disunity of Christendom—a matter which nearly

all laymen viewed with considerable impatience. They confirmed my personal opinion that the divisions of the Church are a greater "scandal" to the so-called "man-in-the-street" than they are to large numbers of regular churchgoers who seem to regard our degrees of separateness as part of the established order of things. Another series of questions revealed the almost complete ignorance of what the Church is thinking, saying, and doing about the vast problems with which we are confronted to-day.

Out of such a situation came a series of lectures on the Oxford and Edinburgh Conferences which gave to many a measure of enlightenment and encouragement. They came to see that the Christian Church, with the profound insights engendered by its Faith, is interpreting that Faith boldly and reverently in terms of the political and economic life of the world. Furthermore, as the scene shifted from Oxford to Edinburgh, they saw the humble, penitent, and sincere concern with which the Church is striving to attain to a truly œcumenical character; and they came to have a fuller and more sympathetic understanding of the difficulties which must be overcome before a complete unity can be achieved.

#### FROM SANTO TOMAS TO LOS BANOS

On May 14th, 1943, eight hundred men were transferred from Santo Tomas to Los Banos to prepare a new camp. The writer chose to go with this group, but before leaving sent an S.O.S. to Bishop Binsted on behalf of the people in Santo Tomas who would be left without the ministrations of the Anglican Church. Soon after we had arrived at Los Banos the news came that the Rev. Canon B. H. Harvey had entered Santo Tomas. All was well.

There is no need to speak at any length of our life and work at Los Banos from the point of view of religious activities, as they followed along much the same lines as at Santo Tomas. Apart from services, lectures, etc., the members of the Religious Committee took their full part in the general camp activities and two of them were elected as members of the Camp Administration Committee; one of them, the Rev. W. H. Fonger, serving as Chairman.

It was at Los Banos that practically all the members of the Protestant Episcopal group became re-united, for in July, 1944, the Japanese military authorities decided to re-intern all religious workers. They came in just in time to share all our worst experiences. Those experiences are now well-known, but despite the serious deficiency of food with consequent physical and mental weakness, the full services of the Church were carried on. Perhaps that best sums up all our work: despite all difficulties with which we were "sore let and hindered" the Church carried on. With the consciousness of many failings but with deep thankfulness to God for what we were enabled to do and for our preservation, we look forward to an ever-increasing and deepening service for Him in the future.

# ART AT CYRENE

By EDWARD PATERSON\*

THERE has been a series of excitements in the past year, and it is of them I will write first. The first concerns a plan we have made in an attempt to strengthen one weak corner of our handwork—that of the junior woodwork. There is provision in the Government syllabus for the teaching of woodwork to juniors, and by this is meant the making of spoons, dumb-bells, and even simple furniture from tree poles cut on the farm, and using as implements the native tools we found them using when we came—a variety of adze, scrapers of hoop-iron, and things to burn holes; but whereas some years back a junior might be twenty years of age, to-day he is as young as ten, and at that age cunning of hand is hard to come by and our efforts to teach them handwork have resulted in a good deal of wasted material. Also it had been found difficult to find African teachers expert in the use of the traditional tools, and this of all crafts is one in which an ounce of example is worth a ton of precept. We have now by-passed the trained teacher and imported from the “bush” a heathen native craftsman—Siziba—who had as his craft the making of bowls and other articles cut from a solid log of Kipling’s Fever Tree, or Marula (*Sclerocarya Caffra Sond.*), a softish wood which does not crack. Siziba is clearly an intelligent man, and though he has not a word of English he has a pair of bright eyes and powerful yet sensitive hands. I took him through my house and showed him a few of the treasures my magpie instinct has possessed me of—a Ming ivory, an Indian bull in silver, a seventeenth-century Spanish Madonna and Child in ivory, a Persian vase inlaid in silver, some Chelsea figures, an Attic foot in bronze; and, as I had half hoped, Siziba read in an instant what these long gone artists had had in mind, and as he held these things with the hands of a lover it was clear he understood perfectly the travail of soul they had been put to in creating their work:

I send my soul through time and space  
To greet you. You will understand.

Siziba understands the native method of smelting iron from the ore, and his adzes and other tools are all of his own manufacture, perfectly adjusted to his mind and hand and eye and quite lovely things in themselves.

It will surprise some of you to know that in spite of all the lacks in African village life until the beginning of this century—lacks which included the plough, the wheel, the potter’s wheel, squared carpentry—they yet had hundreds of years ago, in this craft of iron smelting and working, a reputation which brought Arab traders to buy of them the iron which the then world preferred before that of India and Arabia.

Siziba is now at work with a small circle of disciples, and it is to be

\* A Report from the Rev. Edward Paterson, Principal of Cyrene, an experiment in African Education.



hoped that he will be able to produce in their eyes something of the creator light which he himself has developed. We cannot expect any sudden improvement, for cunning of hand is of slow growth. He too will gain from Cyrene, and even now he has his drawing book and a pencil which he carries in a slit in the lobe of his ear, and he spends time in trying to master something of the art of decoration at which our students are so proficient.

In December I took my children to Capetown for a break and included in my luggage a roll of our school paintings on the off-chance I might be able to make our work better known a little farther afield. Miss MacCullough of the Child Art Centre at Rondebosch was the first to see them, and she very kindly hung them on the walls of her school and invited some twenty influential people to come and see them and amongst them Mr. Charles te Water, at one time High Commissioner of the Union of South Africa in London and now, amongst other things, Chairman of the Fine Arts Commission of the Union Government. The pictures caused very great excitement and I was overwhelmed by the approval of people who were able to judge the value of the work and its significance. I am sure I swelled visibly with vicarious pride for my artist students. Next we had the pictures hung in the Parish Hall of St. Saviour's Church, Claremont. Again I was pleasantly fussed by the kind things said, and as our Archbishop was there to give weight to the approval, I very soon lost that sense of having been at work in a vacuum which I had had in Rhodesia. Finally, I attended a meeting of the Fine Arts Commission of the Union Government, and through the generous help of Miss Ruth Prowse, Keeper of the Michaelis Collection of Old Dutch Masters, the pictures were hung in her private gallery where the meeting was to be held and where they were to remain for two months and to be seen by a great number of people. The few pictures we were willing to sell were priced as high as twelve guineas and found ready buyers.

At the meeting the Fine Arts Commission, almost to my consternation, voted me up to £200 as expenses to bring down to the Union in the coming year a full representative exhibition of our work. This is all very satisfactory as it has had the effect of setting a seal of worth on the Cyrene experiment in art. I am very grateful indeed to all who have had confidence in us, and specially to you at home who have had to rely on descriptions of the work done. As you know, all our students work entirely from imagination, and in general they depict in their pictures the Rhodesian scene, and people it variously with warriors or hunters or their own conception of the Gospel.

We had one subsequent show which came about in rather an odd way. Round about Easter we had a visit from Miss Mary Waters, the daughter of one of our great Transkeian missionaries of the very early days and herself of an age when she would be pardoned for sitting in the shade and reliving the memories of a long and distinctly useful life. Miss Waters is a lecturer at the Rhodes University, Grahamstown, about fifteen hundred miles away, and she underwent seven days of train travel to spend two days with us, for the express purpose of seeing what we were at in art. When she returned home she took with her a loan

collection of paintings and organized in Grahamstown what must have been a very successful show, for by means of a collection made for Cyrene she sent us well over £50 to help the work and our crippled lads, of whom we have five.

We now have appeals for loan collections from various other centres in the Union, but we must resist these appeals while we set about having an exhibition in Bulawayo as a preamble to taking the promised show of paintings and carvings to Capetown.

In this present month we have had the honour of entertaining His Excellency the Governor, Vice-Admiral Sir Campbell Tait, Lady Tait, and Miss Tait, and Colonel Holbech, D.S.O. Lady Tait and Miss Tait, who are both artists in their own right, were most enthusiastic, and Lady Tait returned the following week with the Chief Native Commissioner, Mr. Simonds, to go through our work again. It is very pleasant to know that the first lady in the Colony approves so warmly of the art at Cyrene.

Since my wife's death I needed a spell of loneliness to give me a purchase on the Life to come, and I fully expect to see that it has not been sheer loss. At least I have learnt something of the permanence in the mind of God of what seems to us to be evanescent, and also of the extreme rightness and beauty of death. Though I have been too long in the bush country ever to believe in a kindly Mother Nature, for always in the night there are the tiny rustlings and scamperings which tell of the grim seriousness underlying the seeming peace, yet even so our 17,000 acres of veld have helped me a very great deal to get things straight. One looks over an open spread of tall grass which sways restlessly in a tide which comes to no harbour but which breaks up the tawny yellow into softly-speaking reds and golds, while here and there from the grass, as if punctuating it with the rightness of music, the great thorn trees thrust the wrought-iron tracery of their bare branches. One must not be misled into thinking, because there is an absence of violent movement, that things will always remain just so—there is a faint rustling in a nearby tree and when an ear is pressed against the bole there rises in volume the myriad crepitations of the termites, and one day this great tree will crash into the grass to become life of another sort; and yet, because it has existed, because it has been "said," one knows that in the mind of God this tree will forever stand swart against the sky. Visitors sometimes show concern because our frescoes are painted on the walls of a chapel which is no more permanent than are the average buildings in this country; but I am very sure that to think in that way is wrong. That the frescoes have existed at all is the thing that matters; their continued existence is quite another thing and has nothing to do with art. Having existed, they become permanent in the mind of God and in His love and care, and that is true, too, of a woman busy about the unappreciated drudgery of housework. There is a human regret when things pass away, as there are regrets to-day for the treasures of our history destroyed in the war; there is an inconsolable sorrow in the loss of a loved one, but for the rest there can be nothing but profound thankfulness for the thing that existed and which had been "said."

# AN INDICTMENT AND A PLEA FROM SOUTHERN INDIA

By LAURA JACKSON\*

**W**HEN we missionaries return home from five years overseas we pass through a somewhat uncomfortable but very salutary period of re-adjustment. It is not only that we cannot understand all the jokes in *Punch*, but in the spheres of thought in which we are interested there has been a moving on and we have to try to catch up. Moreover, we come from overseas with minds full of preoccupations very different from those of people at home. I, for example, am interested in education and theology. I find education moving on and theology re-thinking its terms, and here I have just to go on from where I left off five years ago. But in political and church matters my preoccupations are entirely different. The centre of interest of my political thinking is the question of *swaraj* (home rule in India) and how this coming self-government will affect the Christian Church and missionary work. I have been immersed in the problems of the young and growing Church of South India. I have been administering the affairs of a Christian high school and watching Indian Christian young people working out their relations with Church and nation. I have been discussing with Indian fellow-teachers the problems of Christian education in a non-Christian country. I have been sharing with my fellow-teachers of all creeds concern for the education of the 80 per cent. illiterate of India.

I come home to find England almost despairingly facing the anarchy and misery of Europe, and the Church in its more virile parishes battling with secularism or in other places strangely living its little round of pious exercises. I find education in transition and a growing concern everywhere over the religious ignorance of the nation.

It is very necessary that the returned missionary take every opportunity to acquaint himself with what his country and his Church is thinking and doing, for it is an important part of his job to be a liaison officer between his home Church and the Church of his adoption. After my furlough I shall carry back to India, not only the latest news of Europe and the progress of education, but also news of good things being done in the home Church, or if there are difficulties here I shall take news of them, too, so that the younger church may pray for you. Very faithfully throughout the war years Indian Christians have prayed for the bombed cities of the West as now they will pray for the starving of Europe.

Thus we feel in South India that your troubles are our troubles and your problems are our problems. But do you feel this about us? Are

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you as interested in the problem of *swaraj* as the Indian Christian is in the European situation? The answer quite frankly is, No. The ordinary voting citizen of this country knows little and cares less about the great Indian empire, and the Mother Church of England has very little loving knowledge or regard for her daughter Church of India, Burma and Ceylon. Recently, owing to the South India Church Union controversy, the ordinary parishioner has learned that there are quite a number of Christians in South India belonging to the Church and that for some strange reason these Christians are anxious to unite with Methodists, Congregationalists, and Presbyterians, but they know nothing of the character of this Church. They do not know that it has 158,518 communicant members, many hundreds of these highly educated Indian professional and business men whose churches are almost self-supporting. They do not know that this Church has done a magnificent piece of missionary work in the Diocese of Dornakal under the great Indian Christian Bishop, Bishop Azariah. They do not realize that the men and women who have been discussing Church Union in Madras, Travancore, and Tinnevely are loyal churchmen, earnest and intelligent Christians, and honest in their convictions. Is it strange that in a country where Christians are about 2 per cent. of the population they should feel kindly towards their fellow Free Church Christians, know them well, and have learned to trust them and work with them?

It is most important that when Church union in South India is discussed this picture of our Church in South India should be clearly described. Recently many meetings have been held up and down the country on the South India Church Union scheme, but in how many of these meetings has the effort been made to find out what this younger Church is like and why it desires union and whether it is united in its desire for union? There are many returned missionaries of every type of churchmanship who know the Indian Church well and can interpret it in England. In Birmingham, Dr. Devanandam from South India, a communicant member of our Church and a distinguished theologian, at present holds the William Paton Fellowship at Selly Oak. He could give Birmingham parishes first-hand knowledge of the South Indian Church, but he has not been so used.

I was present at the meeting of the Madras Diocesan Council in September, 1944, when a vote of general agreement with the scheme of union was taken. The motion for general agreement was carried with a small but vigorous minority voting against it. In this minority were several Indian priests. After general agreement had won its majority at this council we voted again on a motion asking for drastic alteration in those clauses in the scheme which relate to Episcopacy and the use of the Creeds. Those are the clauses which have been most criticized in this country, and our motion against them was carried with a large majority.

Is it wise for congregations in this country to consider this matter of Church union without listening sometimes to the point of view of the younger churches? Because the Church at home has not in the past been listening to what the Church in India is saying, it has failed in its duty as a more experienced and established body to warn the

younger Church of the unsound alterations made in the South India Union scheme since 1930. I would plead that now at least the Church in England would rouse herself and listen to a request made in the last number of *THE EAST AND WEST REVIEW* by M. C. Chakravathy, an Indian priest. This is what he writes :

Foreign missionaries are and will for long years to come continue to be the bearers of that classic and authentic tradition of Christian theology of prayer and worship which the Indian Church must receive at their hands or not at all ! That tradition the Church in India neglects at its peril, for cut loose from that anchor we run serious risk of straying into the sterile wastes of emotional religion, or worse still of being engulfed in the chaos of surrounding pantheism.

If we take his words seriously we ought to be sending to India as missionaries at this critical time some of our best theologians, liturgiologists, and men and women dedicated to the prayer life. When the Church at Antioch began its missionary labours its leaders prayed and fasted and then were guided by the Holy Spirit to set apart their best and most distinguished theologian as a missionary to the Roman Empire.

One reads complaints in England that the theology of the South India scheme is out of date and expressed in ambiguous and self-contradictory language. This, if it is true, is surely due to the fact that the older Church has not been careful enough to put at the disposal of the younger Church the most recent fruits of its labours and researches in Biblical theology. The missionary, as I have shown, gets quickly out of date and is not always when on furlough able to devote much time to bringing his theology up to date. The latest books come slowly to India, and neither Indian priest nor missionary has much money to spare to buy them or the periodicals which tell about them. Would it not then be of great practical help at this juncture in charity and humility to send a fraternal delegation of theologians to India, not specially to discuss the South India Church Union scheme, but to lecture in theology ? Some years ago Bishop Gore came in a private capacity to Madras, and his visit is still reverently remembered by Brahmins who discussed with him the philosophy of the good life. India will always have a welcome for scholars whose study is the mystery of God. Would such theologians only come to give ? The liturgiologist would naturally want to study the rites of the Holy Korbana (the Syriac Eucharist) from which we Catholics of Southern India have learned so much. Madras, Conjeevaran, and Madura are the very heart of Hinduism, that most alive of religions which still awaits its Origen, who shall enter into Hindu philosophy as he entered into Hellenistic philosophy and interpret Christian theology in terms intelligible to Hindus.

I would also plead with the Church in England to face with the Church in India the new problems of missionary policy that are coming to us. Consider for a moment recent legislation for State education in Ceylon. An Education Act which was recently passed by the Legislative Assembly may be considered an almost open attack on Christian

education. As a result of this and earlier acts no Christian teaching may now be given in mission schools to non-Christians, and the school authorities must provide instruction in Buddhism or Hinduism for the adherents of those religions. Similar legislation has been passed in Travancore and is to be expected in India when home rule comes. It seems likely, therefore, that in the near future the State controlled school and possibly the State controlled hospital will cease to be a possible area of missionary work. What area is left? The Church; which asks you for missionary theologians, for those who can give to them the fullness of our Catholic heritage of doctrine and Church order so that they may become witnesses to Hinduism and Islam.

Lastly, picture for yourself if you can the task which lies before this faithful but small and in some ways ill-equipped Christian group set in the midst of the two most formidable and active non-Christian cultures of the world.

Almost certainly this Church will have to face persecution either open or veiled. In South India the prevailing culture is Hinduism which is tolerant of Christianity but most intolerant of conversions to Christianity. The Hindu values a fixed social pattern of life and the strength of his culture depends upon the keeping of this pattern. Christianity tends at every point, and specially in its mass-movement work, to break up the fixed pattern. Because of this the opposition to conversion will certainly increase under home rule, which in South India means Hindu rule.

Yet the missionary who is privileged to serve and make friends with the educated Brahmin gains thereby a strange sense that Christ has gone before the missionary, and that He is already on the threshold of the homes of these idealistic and spiritually sensitive people. He is waiting for us to be His hands and feet and lips to the Brahmin so that He may enter in and take possession of His Hindu heritage, and we are at home quarrelling about Catholic and Evangelical in persistent disobedience to the command "Go ye out into all the world," the secularist world, the Hindu world, the world of Islam. Here we are at the heart of the outstanding missionary problem of our day. Who will go to the educated Hindu or Mahommedan when so many good men before us have failed? I can only speak about the missionary witness to Hinduism. I am convinced that the call to missionary witness to Hinduism is primarily a call to the Religious Communities. Hinduism is too strong and too eclectic a religion for the individual missionary. It needs bands of men and women, Indian and European bound together by the ancient community bonds of chastity, poverty, and obedience, but probably living the community life in a very new way. They will be trained, as the Dominicans were trained, to be "Hounds of the Lord," that is, trained in theology to convict of error and convince of the truth of God; stripped as the Franciscans were stripped of all earthly ties so that "they are such very little fish that they can swim in and out of any net." Such, made strong by the discipline and sacraments and worship of the Christian Church, might indeed become in the power of the Holy Spirit channels of the Love of God and the Grace of our Lord Jesus Christ to His Hindus.



# REVIEWS

*REPORT OF THE COMMISSION ON HIGHER EDUCATION  
IN WEST AFRICA.* H.M. Stationery Office. Price 3s. Cmd.  
6655, June, 1945.

The publication of this long looked for report has brought with it some frustration, for the members of the Commission were unable to agree as to whether the proposed University for West Africa should be a unitary one or a federal. Walter Elliot, the Chairman, J. R. Dickinson, J. F. Duff, B. Mouat Jones, K. A. Korsah, I. O. Ransome Kuti, Eveline C. Martin, E. H. Taylor-Cummings, A. E. Trueman signed the majority report in favour of a federal University. Messrs. Korsah, Ransome Kuti, and Taylor-Cummings were the three African members of the Commission. H. J. Channon, Geoffrey Evans, Julian S. Huxley, A. Creech Jones, and Margaret Read signed the minority report in favour of a unitary University.

The two reports, the minority and the majority, were on common ground up to the end of Chapter III. These first three chapters give an excellent survey of the background: Chapter I—The West African Background; Chapter II—The Educational Background; Chapter III—A Review of the Three Higher Colleges on the Coast—Yaba in Nigeria, Achimota in the Gold Coast, Fourah Bay in Sierra Leone.

Then comes the division between the minority and majority reports.

The majority propose a federal University with three University Colleges—a new one at Ibadan in Nigeria; the second at Achimota in the Gold Coast; the third, now in Fourah Bay, Sierra Leone, to be newly sited. Science faculties and the humanities would be developed in each College, though not necessarily, or even possibly, all the faculties found in a university to-day. Each College would grow gradually to maturity, though there would doubtless be some arrangement between them by which as many as possible of the faculties which were essential at this stage would be provided in one or other of the Colleges. A post-graduate teachers' training department would be established in each College, but the technologies would have to be sited in one or other of them. Any student who could not, in the early years, obtain his degree on the Coast because the faculty required had not been established, would graduate overseas.

The minority would found a completely new University having standards of staffing and curricula comparable with the best anywhere. They state that this is not possible in a federal University at the present time owing to lack of staff. Therefore they would establish a unitary University, with a complete range of science and arts faculties and the main technologies, at Ibadan in Nigeria. This would be fed by Achimota and Fourah Bay which would no longer be allowed to offer degree courses but would become Intermediate Colleges, together with one other to be newly founded in Nigeria. They would offer intermediate

courses and some extra-mural activities dealing with youth, adults, etc. The minority considered it was of great importance that a West African mind should emerge as soon as possible, and they considered that a unitary University would encourage this.

Looking at these two proposals as an outsider, far away from the Coast, the minority report seems the most sensible and wise; but it does not appear that the minority have answered the arguments of the majority as set out on pages 59, 60, and 61, paragraphs 48 to 57. West Africa is not the West Indies: great nations are growing up on the West Coast and each needs the inspiration of a University College of its own now, not only to inspire and feed the educational systems which are different in each country, but to be the focus of national leadership. For the Gold Coast and Sierra Leone to be forced to wait a generation or two for this impetus would be a tragedy. Furthermore, if a West African mind is essential at this stage, it would be more effectively achieved if there were an interchange of students between the three University Colleges seeking "schools" which their own College could not undertake.

The whole question of first-class staffing in these days will be a very serious problem, whether on the minority or majority proposals.

The minority have been ill-informed as to the number of possible matriculants capable of undertaking university studies, for the numbers have increased at a rapid rate even during war time with depleted staffs. This is because the primary education has so rapidly improved, turning out younger and brighter pupils better able to undertake secondary work. The numbers will continue to increase at a satisfactory rate: young Africa is determined to be educated.

These are difficult days for the Young African as he repudiates an animistic faith; his god is often either education or Russian communism or even crude materialism. By nature a religious person, he is at the crossroads. We would do ill to give him all the knowledge we possess, and not with it that which alone has kept us from complete corruption or given us any claim at all to be called a great nation—our Christian Faith. If Achimota and Fourah Bay with their Christian traditions were to be eliminated as University Colleges, it would, in these days, be very much more difficult to found a University *de novo* on Christian foundations in Nigeria, even if, as the minority propose, Fourah Bay were to be transported wholesale from Sierra Leone. A Federal University with three University Colleges, Achimota in the Gold Coast, Fourah Bay in Sierra Leone, and a new College at Ibadan in Nigeria would have every chance of carrying on the Christian tradition of the past. The new University College at Ibadan would doubtless get great inspiration from its two sister colleges in the federation.

Who will decide whether there shall be a federal or a unitary University? The people of West Africa. But in order that they may not make a mistake which afterwards they would regret, they must be allowed time to understand the implications of the two reports. Given this, it is not difficult to prophesy which will be chosen.

H. M. GRACE.

*C. F. ANDREWS : FRIEND OF INDIA.* By NICOL MACNICOL, D.Litt., D.D. James Clarke & Co. 96 pp. 4s. 6d.

We may be deeply grateful to Dr. Macnicol for this book. It is, as he explains in the preface, not intended as a biography of Andrews, but as "a brief summary and estimate of Andrews' life and work." While, however, he only gives a short sketch of the outward events of Andrews' life, he describes the spirit which animated him, and the essential man, so fully and with such understanding and sympathy that his work will not be displaced by any fuller biography which may be written.

Dr. Macnicol brings out very clearly the central fact that Andrews was one to whom, following his own words, Christ was the Living Christ, the secret of whose presence he knew as a daily reality. It was the love of Christ within his heart which moulded his character and which made him so ardent a lover of India, so fervent and active a champion of the poor and the oppressed.

Of special interest and value are the passages in which Dr. Macnicol traces the similarities and differences of character and ideals between Rabindranath Tagore and Mahatma Gandhi, and the influence which each had on Andrews. It was in them and in Shushil Rudra of St. Stephen's College, Delhi, that Andrews saw India at its best and truest, and therefore in the spirit of a Christian and of a lover it was through them that he interpreted India, and was an optimist as regards what India could do, and even now was doing, to cure ancient evils such as that of untouchability.

Dr. Macnicol is not afraid to point out some weaknesses into which Andrews allowed himself to fall. Thus he notes that since Andrews mainly knew Hinduism through his friendship with Tagore and Gandhi, both of whom, in different ways, were quite exceptional Hindus, the generalizations in regard to Hinduism which he made in various of his writings have, to put it gently, to be accepted with caution. And Dr. Macnicol also points out that Andrews' sympathetic appreciation of Indian sensitiveness to any criticism by a foreigner made him, one may think, unduly silent on subjects on which he could, and probably should, have spoken.

Dr. Macnicol rightly and finely ends his picture of one who was a friend of India and of the world with words of Tagore—"His love for India was a part of that love of all humanity which he accepted as the law of Christ."

F. J. WESTERN (*Bishop*).

Reviews are contributed by the Rev. H. M. Grace, a Secretary of the Conference of British Missionary Societies, and the Rt. Rev. F. J. Western, formerly a Missionary in India and Bishop of Tinnevely, 1929-38.



# MASS-MOVEMENT MARRIAGES

By F. W. HINTON\*

THE concluding paragraph in a recent article† on *The Missionary and the Anthropologist* suggests that problems facing the Church in its task of evangelism have common elements in widely separated areas and widely differing peoples. That article dealt with primitive peoples of Africa and would at first sight not appear appropriate for India with its ancient civilization and philosophy. But we must remember that that same civilization, backed by its philosophy, includes as an integral—by conservative Hindus regarded as essential—element, the caste system, which relegates something like one-sixth of the total population to “Untouchability” with all its implications. The result is that while the more privileged classes have developed advanced forms of culture, these unfortunates have remained engulfed in ignorance and servitude, and have been brought up for centuries to regard this as their inevitable, even rightful, condition, the outcome of wickedness in their former lives.

True there are increasingly found Hindus who regret and are ashamed of this survival from old times, and in some measure work for its changing; but they are at present few, and their work is very limited in scope. The vast mass of the “Depressed” or “Scheduled Classes,” as they are now officially called, are still in their ancient condition.

But though they are outside the magic circle of caste, they have their own rigid caste system, holding them in an infinity of separation from others and in complex relationships among themselves. The “Bhirari,” or Brotherhood, rules all their social and religious life.

When, therefore, the Church brings the Gospel to them it does not approach individuals with free individual choice, so much as groups which have always acted as such. A sweepèr or leather-worker is as much governed by his Brotherhood as a Brahman by his; and the modern Mass-movement, by which large numbers of these classes have been brought into the Church, owes its name to the fact that groups rather than individuals have accepted Christianity and sought baptism into the Christian Brotherhood, with its widely different standards and customs of religious and social life. Their religion has been animist, their social system being intimately bound up with it. What are they to do? What is the Church to require of them? How far must they once fall into line with those who have been Christian for generations, whether foreigners or of their own race? How far may the shock of change be softened for them?

Too rigid an attitude on the Church’s part is sure to be a hindrance

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† *East & West Review*, July, 1945.

to conversion and a cause of apostasy of the weak ; and they are almost all weak, in the nature of the case. But too lax a toleration will equally hinder growth of Christian character and spiritual life. The groups which have entered the Church continue to think and act as groups and they carry with them a mass of their old group associations.

The converted group in one village did not perhaps include the whole membership there : it was certainly a living part of an immensely large group in other villages and towns both near and far. That relationship comes down from countless generations ; what is to happen when it claims conflict with newly-met Christian ideals ? That is one great problem which faces us in our work among the " primitives " of India.

It would take far too much space and time to discuss at length the different forms in which this problem presents itself. As an example I would take that of marriage, which constitutes one of the most perplexing and at the same time most urgent phases of it, since by marriage is formed the family, the crucial unit of the whole social system.

The difficulty connected with marriage appears in various forms and degrees in various localities ; I deal with it as it affects us in the Diocese of Lucknow, which covers the United Provinces in the Civil Government sphere, and particularly in its North-Western districts where our own Mass-movement work is concentrated.

Where then do the difficulties lie ? They may be summed up under three heads : (1) The form or ceremony used ; (2) the age of those married ; (3) the sources from which the bride or bridegroom must be sought. All of these are subject to immemorial custom, departure from which is abhorrent, if not impossible, to those concerned. Yet none of them can be accepted in its entirety in the Christian Church ; and a situation arises in which converts, who in every other way show signs of real conversion and a sincere desire for good standing in the Church and who have definitely abandoned belief in and practice of their old animistic religion, find themselves so bound up with the old life that they cannot bring themselves to break loose from it and adopt an entirely new way of living. For instance :

(1) They inherit ceremonial customs in main outline the same as those prevalent among all Hindus, and generally, if not invariably, performed by a special Brahman priest. It is obvious that if they are suddenly asked to drop this entirely and be married by a new strange rite, new formulæ, new symbols, new officiant, with nothing of the traditional prestige of race and office that the Brahman enjoys, the resulting performance will to them seem no marriage at all : the parties are just *not married*, as they understand it. But the Church of India, Burma and Ceylon has taken over (until it finds opportunity to draw up one of its own) the English Prayer Book in its many translations and we are therefore bound by Church and Civil Law to use no other. As a matter of practice, some bishops have sanctioned some departure in detail—others allow them without formal sanction ; but more than this is needed, and co-ordination in changes is essential and can only be finally achieved by the Episcopal Synod.

But while all are agreed that some changes and adaptations are imperatively needed, it is not easy to decide what they may be, ought to

, or shall be. All are agreed that what was designed for, and through centuries found (with modifications) suitable for, the Church in England cannot be regarded as most suitable for Indian villagers in 1945, and they only just emerging from centuries of oppression and ignorance. Not the freedom of Christ, but the Law of Moses, was given to the Israelites as they came out of Egypt; and we too have to adjust our demands and expectations of new converts to what they can assimilate and perform.

But while all workers are agreed on the general principle, there is often acute difference of opinion as to what exactly should and may be done in practice. There are those who say, "Let us take over the old ceremonies, carefully eliminating all that is actually idolatrous, false, and evil, and substituting for that something definitely Christian." Others say, "The old ways are so ineradicably associated with the false and evil and idolatrous, that a superficial Christianizing will not obliterate that aspect from the hearts and minds of those engaged in the ceremony." The former say, "Let us go ahead with experiments and make final decisions on their results"; the latter reply, "By so doing you will create precedents which would be impossible to overcome, even though they had proved unsatisfactory and harmful."

In fact, the Church in the area, whether Anglican or otherwise, is still far from finding a solution which will help genuine though imperfect disciples into the Kingdom without hindering their progress in other ways; with the result that even otherwise good Christians insist on marriages by non-Christian rites; and even, if forced or persuaded to accept a Christian ceremony, will at the first opportunity superimpose the other on it.

(2) The second stumbling-block is found in the fact that child-marriage has from ancient times been almost universal in India, but is utterly incompatible with the ideas of western Christian civilization. True the celebration of such a marriage does not usually lead to immediate consummation, but there can be no doubt that consummation constantly takes place much earlier than it should—to say nothing of the wrong of binding young children in an indissoluble relation before they can exercise any choice of their own. To meet the former point, an enterprising Hindu reformer some years ago procured the passing of the "Sarda Act" by which the minimum age for marriage was somewhat raised. Those responsible for arranging or performing a marriage of persons below that age are liable to prosecution and punishment. But the Act was so hopelessly ahead of general public opinion, being carried in the teeth of furious conservative opposition, and its machinery was so inadequate, that even Government admits it to be entirely a dead letter. But it is there, and both Christian principle and the law of the land forbid child-marriages.

But elements still exist which lie behind the institution. One is that in a society which has for generations widely observed a Parda System, by which every respectable female is kept in strict seclusion, any unprotected, unsecluded female is regarded as fair game for any man who can and would like to get at her. But, by all except those who take no count of public opinion, marriage is recognized as definite protection.



The lower castes, therefore, since they can observe no *Parda*, not un- naturally insist on marrying their girls at an early age; and, like most of their betters, ignore with impunity legislation which was meant as a protection, but in practice would increase the dangers it was meant to lessen.

When, therefore, the Christian minister, invited to take a wedding has to refuse on ground both of normal Christian principle and of legality, the parties concerned say, "Then we will go to someone who *will* do it," and that of course is the Brahman priest who has always officiated in this old clan and brotherhood; and a marriage of Christians takes place with all the essentials of non-Christian rites.

This of course raises the question of Church discipline. What action ought to, and what must, be taken in such circumstances? Excommunication, greater or lesser, threatens loss of the undoubted Christian life existing in the people, though not as yet strong enough to exclude all wrong, and diminishes opportunities of contact and teaching which might lead on to recognition of the evil and repentance, and so to growth in life which would gradually overcome the weak and faulty elements in them. Is there not room for leniency and concession? "For the hardness of their hearts" Moses conceded things which Christ condemned. In this case it is not so much hardness of heart (though that may come with the continued clash) as undeveloped mind and social sense and the terrific drag of centuries of custom and of as yet unconverted neighbours and caste-brothers.

(3) This brings us to the third element of difficulty—the source from which partners must be obtained. India has in all ranks of its society always felt the necessity of avoiding "inbreeding," and customs and conventions have grown up with this object. Among the people with whom we are now concerned this takes the form of traditional associations between different villages. Village A has always got its brides for its boys from village B, perhaps fifty miles away in one direction, and has sent its girls to village C as far off in another. If one of these villages gets converted but not the others, what is to be done? Efforts are of course made to establish new connexions with Christian villages, but nothing is more heartbreaking than trying to change the customs of a primitive people. "It's not done" carries even more sweeping finality as an answer in India than in many circles at home. So when A needs a bride she must come from B and nowhere else . . . and a Christian boy gets a non-Christian wife. She is probably baptized some time later, but has not the background for bringing up a Christian family, still less for helping her husband in his spiritual life as in happier circumstances the world over so many wives do. And he may be one who would otherwise shape for a teacher or pastor among his own people. Again, village A's girl married away in C is probably lost to Christianity altogether. Thank God cases are not unknown where such exogamic marriages have led to the bringing in of another group, but at present that is the exception rather than the rule.

The above three marriage-difficulties are of course special manifestations of a very general characteristic—the group-mind. In England

we call it class-feeling, *esprit de corps*, loyalty ; but it is the same thing in essence. Individualism is much more developed in the West and often counterbalances or overweighs the group. But in India the group is everything, and individual independence of thought or action an offence against it. This lies at the root of India's political troubles, everything being judged from the standpoint of group interests and group aspirations. The wider the common interest the larger the group ; but it allows of little toleration of difference within the group, and the result is endless fissure, until the greater aims are often lost in the welter of divisions. Every minority feels that it has no alternative but separation. This is what makes it almost universally impossible for an individual convert to remain with his family. His action is regarded as treachery to the group and treated as such.

And it is this which makes original conversion of the outcaste hard, and complete Christianization even more so. It seldom happens that the whole group of one caste in a village is converted together, though a considerable number of families (rather than persons) may be. There remains, therefore, a block of the old Brotherhood in that village unchanged—and resenting their brothers' defection—and more still in the villages round about, not to mention those connexions by marriage in A, B, and C. And this is quite apart from the hostile pressure, often very acute, exercised by landlords and employers of higher caste who resent anything making for the independence of their serf-labourers.

How then should the Church meet this situation ? For ultimately the Church, not the individual, must find the solution. But as there can be no easy and obvious solution—easy and obvious ways have long ago been tried and found wanting—so there can be no speedy or final action. It must be a process rather than a sudden operation. The old connexions and associations must be dissolved rather than torn asunder. This can of course only come about through a growing endowment of the Holy Spirit, developing the sense of the New Brotherhood ; but the Spirit's work can be greatly helped or hindered by the Church's own attitude, lest we lay on the weak too great a burden for them to bear, cause them to stumble where they need not, and hinder restoration where they have fallen.

The way lies, surely, in a combination of the two views indicated above, namely that of taking over as much of the old as possible, in order to reduce the sense of novelty and strangeness, with that of emphasizing the essentially Christian character of the rite and what it stands for. It would still be a recognizable marriage, but a Christian marriage. It may well be that the psychological effect of adequate adaptation of the old may be even stronger than its absolute abolition with something entirely unfamiliar substituted, and so lead up to a more thorough appreciation of what the new element represents.

But as indicated in the article referred to at first, we have also to reckon with some degree of conservatism and caution (perhaps excessive caution) in fellow workers and native converts. The younger churches are old enough to have developed considerable group-minds of their own, and foreign missionaries have always been liable to bring their foreign minds with them. Whatever is done, the consciences of these

older Christians must be respected not less than, even if not more than, the prejudices and ignorances of new converts. On this side, too, we must expect the change to be gradual, and all alike must work together by prayer and study towards the goal all desire—the building up of a strong, true Church of Christ among those who have been kept in bondage and degradation for generations.

For this we shall need to use not only “our own knowledge and that placed at our disposal by more expert investigators,” but also the experience of the Church in past ages in more or less similar problems. We shall need to study them beginning with Mosaic times and passing on through parables such as those of the Wheat and Tares, the Reed and Flax, through the Council of Jerusalem and S. Paul’s dealings with his churches, on to the Montanist and other controversies, and the achievements and failures of the early Roman Catholic Missions in India itself. These will no doubt open up other avenues of research. Thus only shall we be able to apply all these to our present circumstances, and find needed guidance as to what may be, should be, done—and also much warning as to what should not.

*WHERE TWO TIDES MEET.* By CONSTANCE FAIRHALL.

*UNFOLDING DRAMA IN SOUTH-EAST ASIA.* By BASIL MATHEWS.

There are two ways of looking at a thing. We can use a microscope or a telescope. We can either concentrate on the detail of a little part, or we can take a large view of the whole. Both are needed for full understanding.

In *Where Two Tides Meet*, Miss Constance Fairhall takes us to a very small island off the coast of New Guinea and lets us see the everyday details of life in a Leper and T.B. Hospital. If this sounds dull and mundane we can only say “read it,” for it is so much alive, so full of personal problems and incidents both sad and gay, and so brimming over with the joy of life, that there is not a dull moment in it. After reading it, no one could doubt either the value or the need of medical missions.

Mr. Basil Mathews, on the other hand, in *Unfolding Drama in South-east Asia*, paints on a very large canvas a vivid and stimulating picture of the growing Christian community in the Pacific. The book is full of interesting and unusual information about Thailand, Malaya, Sumatra, and other countries, of which we do not hear a great deal in the ordinary way. He deals with the many problems, religious and political, of these scattered lands and the opportunities opened up in them by the war. Mr. Mathews’ book is not only a revelation but a vision that is a stimulus to faith and a challenge to action.

In both these books we see indeed the meeting place of two tides: the tide of ignorance, superstition, and disease, and the tide of the love of God. And we see which is the more powerful.

N. E. G. CRUTTWELL.



# TOWARDS AN INDIGENOUS CHURCH IN SIERRA LEONE

By the BISHOP OF SIERRA LEONE\*

**F**REETOWN harbour has long been famous for its safe and spacious anchorage; in peace time a dozen ships at anchor indicated a busy day for the port, but in war up to two hundred ships could be seen there at a time and among them the most renowned of the Royal and Merchant Navies. The value of these waters to the mariners became very evident; one can easily imagine the reports they must have brought home years ago, reports not only of good anchorage and fresh water but also of the attractive hills which rose steeply from the sea coast to about two thousand feet with seemingly productive valleys between them. Good reasons were these for fixing on the Sierra Leone peninsular for the settlement of the liberated Africans at the end of the eighteenth century.

The men who led the campaign for the abolition of slavery and organized the settlement of the new community—the development and welfare scheme of a century and a half ago—were men of faith who very naturally ensured that the order of life established should include opportunities for receiving and practising the Christian religion. Accordingly churches were built and the nucleus of a parochial system established and provision made for the people to be ministered to. In the first instance this was a Government arrangement; until the end of the nineteenth century the Cathedral was known as “Government Church.” The initial activities of the Church Missionary Society were among the Susus on the opposite bank of the river from Freetown, but when the Susus repelled the approaches of the missionaries the C.M.S. turned its wholehearted attention to the new community settled in the peninsular now known as the Sierra Leone Colony.

It was among these liberated Africans, “Creoles” as they have come to be called, that the first “Anglican” Church grew up. This Christian community, whose membership has probably never exceeded twenty thousand, has often been the subject of severe criticism—perhaps this is itself evidence of the influence exerted—but has played a large part in the growth of the Church outside its own borders. These outside contacts have not been without effect upon the home Church itself.

A glance at the map of Africa in a modern atlas will show Sierra Leone as a British Colony extending some two hundred miles inland. Originally the title applied only to the small peninsular at the coast in which the settlement took place; it was not until the end of the nineteenth century that the British Government exercised protection over the tribes of the hinterland and the name Sierra Leone was applied to the whole. The settlers or Creoles had many more affinities with

\* The Rt. Rev. J. L. C. Horstead has been a C.M.S. missionary in Sierra Leone since 1926, and Bishop since 1936.

the people of Nigeria than with the adjacent tribes ; with them their contacts appear to have been few and at times not too friendly. There was, of course, a very serious language difficulty, not only between the settlers and their neighbours, but among the settlers themselves. The settlers belonged to a variety of tribes and found communication among themselves difficult, with the result that they first adopted English (the language of their liberators) and then evolved a patois which has been the language of the home for more than a hundred years and is to-day perhaps even more firmly established than ever, even though education in English has increased considerably. The community is in reality bi-lingual.

One day someone may assess the influence of this language issue upon the social and religious life of the community. The patois has always been disparaged officially ; public meetings and religious worship are conducted in English. There can be few communities in the world in which the language of the home is only used with apologies in public. The fact that the Scriptures have never been translated into the language of the home must have added considerably to the difficulties of interpreting Christianity ; it must have left the language appreciably the poorer in consequence. The use of the vernacular in church and school even in tribal districts, has at times been opposed in Sierra Leone in a manner unfamiliar in other parts ; one explanation of this must surely arise from the reluctance to accept the language of the Creole home for these occasions.

When the C.M.S. turned its attention to the settlers it did so with wholehearted enthusiasm and generosity ; the "instruction" to the first missionaries is clear indication of this : "The temporal misery of the whole Heathen World has been dreadfully aggravated by its intercourse with men who bear the name of Christians ; but the Western Coast of Africa . . . has been the chief theatre of the inhuman Slave Trade ; . . . We desire, therefore, while we pray and labour for the removal of this evil, to make Western Africa the best remuneration in our power for its manifold wrongs."† The work of these missionaries met with early and encouraging response ; they reported their high appreciation of those among whom they worked. One result was the foundation in 1826 of Fourah Bay College where schoolmasters and evangelists were to be trained. Little could the founders of the College realize that they were giving a start to an institution upon which future generations of Sierra Leoneans would centre such profound affection, one which they would come to regard as peculiarly their own, and which, small though it might remain, would influence profoundly communities outside Sierra Leone itself. The history of the Church in West Africa will show how largely the College has helped to shape the character of the ministry and, through the ministry, the whole Church. It remains true, however, that had the support given over the last half-century by the community to the College been as practical as it has been vociferous, the College, and particularly the ministerial training given in it, might have been much more vigorous and the service of its graduates in the Church been more penetrating and progressive.

† *The History of the C.M.S.* by Dr. Eugene Stock, Vol. I, p. 95.

As the affinities of the settlers were much more with the people of Nigeria than with the tribes of the Sierra Leone hinterland, it was natural enough for one of the outstanding members, Samuel Adjai Crowther, to accompany the expedition to the Niger. This visit to the land of his birth resulted in Crowther's election to return there to share with his own countrymen the benefits of the Christianity he had come to enjoy in Sierra Leone. The community in Sierra Leone co-operated wholeheartedly. Mr. Deaville Walker in *The Romance of the Black River* writes of the 1841 Expedition: "The people of Freetown . . . had long known of the proposed expedition, and great was the excitement when the long-looked-for squadron cast anchor in the river. Schon and Crowther helped to secure interpreters for the expedition. . . : Many of the Sierra Leone people were eager to accompany the expedition as seamen, labourers, or anything else, and a number were chosen. Special services were held in the Freetown churches, and a prayer meeting in the principal church was attended and addressed by the Captains of the fleet." When, three years later, it was proposed to plant the mission in the Egba capital, "the project aroused the deepest interest, not to say excitement, in Freetown. Many Egba and Toruba ex-slaves volunteered to accompany the missionaries as carpenters and labourers. The Governor interested himself, and the Commander of the West African Squadron promised all the help and protection in his power. On December 18th, 1844, after breakfasting with the Governor, the party embarked from Freetown amid scenes of deep emotion and excitement. Crowds gathered at the wharf to see them off. Schon and the other missionaries were there to offer prayer for protection and guidance in the great new enterprise."

From those days a century ago, through the vigorous years when Bishop Crowther, with his son as his Archdeacon, had the oversight of the Church in the Niger Delta, down to quite recent years when the late Canon T. C. John left the Grammar School in Freetown to become Assistant Bishop on the Niger, Sierra Leoneans have served the Church in Nigeria. Many have gained the lasting gratitude of the strong Christian communities they have helped to establish. The very strength of these communities to-day has made further claims upon Sierra Leone unnecessary. Though missionaries no longer go from Sierra Leone to Nigeria there are many Africans in Nigeria who regard Sierra Leone as their home, and there is plenty of evidence that they still contribute something to the vigour and development of Church life in that country.

Though missionaries continued to "go down the Coast" all through the years, they seem to have gone more as individuals than as representatives of the Church; the interest evoked in 1844 has not been maintained. This may explain why this "service overseas" has had only a limited influence upon the "home" Church. Undoubtedly many who have returned have brought back with them a width of outlook and an evangelistic zeal they would not otherwise have known, but it is to the detriment of the "home" Church that few have returned at an age when they were still capable of a vigorous ministry.

Whilst some Sierra Leoneans were helping to build up the mission



among the Egbas, others were adding strength to the Church developing in their own country. In 1860 came the first step towards an indigenous Church. "The Sierra Leone Native Pastorate Church" was formed. The *C.M.S. Intelligencer* of 1862 gives an account of C.M.S. intention and its achievement; it reads: "Such is the eventual status to which the Society desires to promote the churches, which, through the instrumentality of its labours, have been raised up from among the heathen to render them self-ministering, self-supporting, and self-propagating churches, with their own native pastorate, and, except in Colonies where Europeans and native races are associated, their own native Episcopate; that thus these churches, possessed of the power of self-action, and homogeneous in their character with the dense heathen masses in the midst of which they are placed, may be fitted to shed abroad ameliorating influences, and rise to the position of cooperating churches. These efforts have been crowned with success beyond our most sanguine expectations. The Sierra Leone Church, as the eldest born of the Society, has been the first to recognize with a happy consciousness the responsibilities of her maturity, and, with an affectionate and grateful acknowledgment of the maternal solicitude she has experienced, to disencumber the Parent Society of these charges, which she now feels it right to take upon herself. No less than nine churches, with all their establishments and responsibilities, have been transferred to the native pastorate." The nine parishes of 1860 have increased to-day to twenty, with many daughter churches in the smaller villages. Nine years ago a further hope of the Society was realized when one of the clergy was consecrated Assistant Bishop of the Diocese.

The C.M.S. did not confine its interest to the Creole community in the peninsula; its missionaries followed the trade route up-river to the north and attempted to establish stations among the Temnes, the Limbas, and the Yalunkas—tribes, conservative and critical, strongly influenced by Mohammedanism. There is no evidence to suggest that there was ever a time when the mission really flourished; individual missionaries were able to remain for reasonable periods and some were able to complete translations into the vernaculars, but sickness and persecution made continuity extremely difficult and, though the mission claimed the service of many Creole missionaries, it appears to have taken little root among the people of the tribes. In 1908, when the Society found itself unable to staff the mission adequately and had gained the impression that the local Church had sufficient resources to undertake the responsibility itself, the work was handed over to the Sierra Leone Church "Missions," the Society making an annually decreasing contribution to the funds of the Native Church.

The Church "Missions" to which these stations were handed over was already fifty years old, the first evangelistic movement having been made fourteen years after the establishment of the Pastorate. The spirit of evangelism which sent men to Nigeria sent them also into the hinterland. The "mission" stations were of two kinds; some, perhaps most, were virtually chaplaincies where men ministered chiefly to the settlers gathered in centres of trade or administrative headquarters; others were purely missionary in character; the missionaries learnt the

language of the people and made a direct approach to them. Though at the former stations the "missionaries" worked mostly among the English- or Creole-speaking Christians (and therefore held the services in English), they were conscious of their evangelistic mission to the tribes and made some attempt to approach them.

The years that followed the C.M.S. withdrawal were for the Church some of the most rigorous and restricting of her whole history. There was no systematic scheme of recruiting and training workers, the College was threatened with closure, there were neither the men nor the means to maintain adequately the commitments already accepted, still less to increase the impact upon the expanding life of the Protectorate. But one method of approach to the people remained throughout: the Creole Christian received the country child into his home, he took him to church, and usually sent him to school. Thus, when the Union College, Bunumbu, was established (in cooperation with the Methodist and American Missions) for the training of catechist-schoolmasters from, and for, the tribes, the Church could find her candidates in the homes of her own members. To the quality of these young men the Rev. R. R. Young, one of the founders of the College and first members of staff, testified when he wrote: "Many of the best students of the College were those who in their early years had come under this Christian influence and had been brought up in these Christian homes." Already these men are beginning to hold responsible positions and to exert an influence in their own communities; one is at Fourah Bay College preparing for the ministry. The formation of an indigenous church is being carried a stage further.

At the present time the development of the Protectorate—physical, social, and economic—is progressing if anything more rapidly than did the Colony a century and a half ago; the Sierra Leone Church, realizing she must "buy up the opportunity" or lose a day of influence the like of which has not occurred before, appreciating her own limitations, appealed to the C.M.S. for a small band of missionaries to share in taking the initiative in a fresh advance. The Society has been obliged to refuse; they have neither the manpower nor the money; the burden of this "responsibility of success" must remain with the Church. It is in facing such a situation as this that the early pride in being the first mission area to become an indigenous church is giving place to a sense of the price to be paid for such rapid separation from the Parent Society.

The writer of the *C.M.S. Intelligencer* of 1862 believed this young Church was "possessed of the power of self-action, and homogeneous in their character with the dense heathen masses in the midst of which they are placed"; he did not realize that the Church among the settlers, tribalized and greatly influenced in speech and life by the European organizers of the community, were in many respects far from "homogeneous with the masses in the midst," nor could he foresee that, eighty years later, when other denominations were drawing heavily upon Britain and America for support in their missionary endeavours, she would face her task largely unaided—unaided, as far as the pastoral and evangelistic work is concerned, but aided considerably in the place

where the older churches can still assist the younger, namely, in the colleges where men and women are trained for leadership and service.

When the "Native Pastorate" was formed it was rightly called the "Sierra Leone Church." To-day, when the boundaries of Sierra Leone extend far beyond the old Colony, its claim to such a title might very possibly be disputed. But the "Missions" and the "Pastorate" are now virtually united; one "Sierra Leone Church" is in process of formation. To be indigenous in Sierra Leone to-day the Church must "make of one blood" Creoles and tribesmen of many languages. The next decade or two will test her capacity to do this.

Numerically, the Church is not strong; financially, her resources are by no means great, though two out of every three of her members pay their church dues; at times her response to moral challenges has been all too weak; yet, because religion has penetrated deeply into the life of the community it has been said of the Creole people: "No other section of African society has produced so many individuals who have proved the latent possibilities of Africans."† By the grace of God this Church, born of the faith and courage of the pioneer missionaries of the C.M.S., entrusted before others with her own welfare and responsibility for expansion, will grow in range of vision and width of fellowship to be, in the fullest sense, the indigenous Church of Sierra Leone.

† Prof. W. Macmillan, *Europe and West Africa*.

## BLACK AND WHITE

The relationship between the African peoples and ourselves is to-day one of the most amazing complexity and interest. We seem to have realized that, in the economic field, in order to make South Africa a "White Man's Country" we must first make it a "Black Man's Country." As between the Union of South Africa and Southern Rhodesia there is a big time-lag and we are a good deal farther behind in realizing this truth because we are mainly a farming people and it is in industry where the African is able to show his greatest competence. In my visit to the Union I was astonished to find that most of my casual conversations with strangers included discussion on the "Native Problem" and that most opinions expressed were temperately but very definitely in favour of a square deal for the African. This change of heart has come about very rapidly, for a hundred years ago when the eastern-moving Dutch farmer-hunter-nomads met the southward-moving Xosas at the Great Fish River the only voice heard in favour of considering the African as being the creation of God was the voice of the missionary. This missionary voice has continued down to this day, but until perhaps fifteen years ago in South Africa it was an execrated voice, as it still is in Rhodesia. In the South the problem has become fashionable and any meeting on the subject brings together an amazing cross-section of the public: from right-wing University Professors of Economics to farther-than-left Trotskyites, and all of them agreed that the native must be better dealt by.

EDWARD PATERSON.



# CHRISTIAN EDUCATION IN INDIA AND THE "SARGENT REPORT"

By E. C. DEWICK\*

**I**N one of his shorter poems, Thomas Hardy represents "Life" as bestowing upon him, at the end of his earthly career, a commendation for his refusal to cherish high hopes or enthusiastic expectations :

. . . I dismiss thee,  
Not without regard  
That thou didst ask no ill-advised reward,  
Nor sought in me much more than thou couldst find.

Some such attitude of resignation, tinged a little with cynicism, probably characterizes the mind of the average man when he is confronted with a weighty Report emanating from an official body appointed by Government. He knows that such reports have generally been so carefully "trimmed," in the effort to placate opposition from one quarter and another, that few points of decisive interest remain ; and he anticipates that after an interval of decent respect the weighty document will be placed on the shelf, to remain there *sine die*.

It sometimes happens, however, that an official report is deserving of more careful attention. This is the case with regard to "The Report of the Central Advisory Board of Education, India, 1944," commonly known as "The Sargent Report," after the name of Mr. J. Sargent, Educational Adviser to the Government of India, who played a large part in shaping the report.

The list of members of the Board indicates its official, not to say "bureaucratic," character. Of its forty members, ten were nominated by the Government of India, and twenty-two by the Provincial Governments—the latter being in all cases Directors of Public Instruction, Ministers for Education, or Advisers to the Governors. The Chairman was Sir Jogendra Singh, Education Member of the Viceroy's Council ; the Secretary, Dr. D. M. Sen, Assistant Educational Adviser to the Government of India ; and the remaining six members, appointed by the Council of State, the Legislative Assembly, and the Inter-University Board, included four Vice-Chancellors of Indian Universities. Truly a galaxy of officialdom !

If the membership of the Board is scrutinized from the Christian standpoint, it will be noted that out of its ten English members, only one (the Bishop of Lahore) held any official position in the Christian Church. Moreover, in spite of the large contribution made by Christian missions in the past to the education of India, the Board did not include a single missionary, and (I think) only two Indian Christians,

\* The Rev. E. C. Dewick, M.A., B.D., is Canon of Nagpur Cathedral.

both of whom were Roman Catholics and officials. It also seems strange that in view of the importance of Women's Education in India only two out of the forty members were women. The Hindus and Muslims were each allotted thirteen members (in spite of the relatively small part taken by the Muslims in the Indian educational system) and the Sikhs, two. Unofficial and left-wing Indian Nationalist opinion was quite unrepresented on the Board; nor does any attempt seem to have been made to allow Youth to make its voice directly heard.

It is not surprising that, in an India seething with unrest and intensely critical of the Imperial Government by which it is ruled, this super-official Report appears to have been received by the Indian public with little enthusiasm and a good deal of suspicion—at least in so far as public opinion is reflected in the comments of the Indian press.

Nevertheless, an impartial estimate of the Report can hardly fail to recognize that many of the recommendations are far-reaching and courageous, deserving careful consideration from all who have at heart the future welfare of India.

The Report begins with an Introduction, in which a note of challenge is struck at the outset, where we are reminded that while Great Britain is spending an average of Rs. 33 2 annas Op. (about £2 10s.) per head per annum on Education at home, the British Government of India in 1938-39 spent only 8 annas 9 pies (about 9d.) per head on the education of the Indian people committed to its charge. There is not much cause for complacency here. In contrast with this low standard of present achievement, the writers of the Report set forth as their aim "a standard comparable with those attained in Great Britain and other western countries before the war"; adding, however, that "they have been careful not to adopt Western ideas or to copy Western methods without being fully satisfied that they are those best suited to India."

A good part of the Introduction is concerned with meeting certain anticipated criticisms. First, that the Report devotes but little attention specifically to girls' and women's education. As an excuse for this, the plea is put forward that "all educational facilities should be equally available to both sexes," so that "whatever is needed for boys and men, not less will be required for girls and women." We doubt, however, whether all educationists would agree to this as sufficient excuse for not dealing with the special problems of women's education.

Many grave obstacles in the way of nation-wide education in India are created by the fierce passions and prejudices associated with caste, community, and religion. Towards the solution of these problems, however, the Report offers little or no help. Caste and communal problems are dismissed with the remark that "the educational provision contemplated in this report will cater equally for all, irrespective of the community or caste to which they belong." But what is to be done when "minority communities" are demanding specially favoured treatment, in order to enable them to "hold their own" against the majority?

With regard to the place of religion in education, the Report is no less cautious; and eventually, after the manner of august bodies in perplexity, the Board relegated the subject to the consideration of a

sub-committee.\* To this matter we propose to return in the closing section of this article. On the whole, however, in spite of these omissions and hesitations, the Introduction approaches the subject of Education in a sensible and far-sighted way.

From the Introduction we pass to the main recommendations of the Report, which are contained in twelve chapters.

Chapter I is entitled "Basic (Primary and Middle) Education." India's present backwardness in this respect is described in trenchant terms :

In every country in the world, which aspires to be regarded as civilized, with the exception of India, the need for a national system of education for both boys and girls has now been accepted.

But in India this is still an ideal, far remote from actualities :

Over 85 per cent. of her population is still illiterate. Any country so situated is a potential source of danger [to the rest of the world], and when the country in question aspires to be a democracy, the position becomes worse than dangerous.

To meet this danger the Report makes proposals which are certainly "heroic," whether or no they fall within the realm of the practicable. It proposes that education in India should be made *compulsory and free* for all children between the ages of six and fourteen. This involves, as the Report says, "an enormous advance" on the present situation. It requires provision to be made for *sixty million* children (as compared with twelve million of that age at present receiving primary education, of whom only 50,000 survive up to Class V), and 1,800,000 teachers on a minimum salary of Rs. 30 per month (say £30 per annum). The estimated cost is Rs. 200 crores (about one hundred and fifty million pounds).

This "Basic" Education will be in two stages :

- (a) "Primary," for children between 6 and 11. At this stage English will have no place, but all teaching will be in the vernacular. Hindustani will also be compulsory, as the lingua franca of India, either Urdu or Hindu script being used.
- (b) Middle, for children between 11 and 14. Here, English may perhaps be an optional subject, but the Board was doubtful about this.

The Report recognizes that strong opposition is to be expected from parents who need their children at home as workers, but insists that it *must* be enforced. It is estimated that "it will take, under the most favourable auspices, thirty or forty years before it (this part of the scheme) can be brought into full operation." Truly a proposal of staggering magnitude!

Chapter II, on "Pre-Primary Education," recommends the opening of Nursery Classes and Schools in the villages for children aged 3 to 6, numbering about a million, at an estimated budget of Rs. 32,000,000 (say, two and a half million pounds).

\* The present writer has not so far seen the Report of this Sub-Committee, nor any reference to it.



High School Education, dealt with in Chapter III, is planned "for children aged 11 to 17, well above the average in ability"; and its aim should be "to form an *élite*, not for itself, but for society." It is expected that about one in four (or five) of the Primary School children at the age of 11-12 will be found worthy to be admitted to this *élite*, and this will mean a total of about seven and a half million children. They should be selected on a basis of ability, rather than (as at present) on account of the capacity of their parents to pay the fees. The High Schools will be of two types: (1) Academic, and (2) Technical. The education provided will be complete in itself, and not merely a stepping-stone to the universities. The medium of instruction will be the vernacular, but English will be compulsory as a second language. The total estimated cost of High School education will be about Rs. 50 crores (say, thirty-five million pounds).

It is in connexion with University Education (Chapter IV) that the criticisms of the present system in the Report are most devastating. Though there are now eighteen universities in India, some of them dating back to 1857, we are told that they have not yet realized the aims of a University; that their standards are inferior to those of universities in other lands; that their curricula are largely unrelated to the practical needs of India; that their graduates are so ill-equipped for life that 20 per cent. of them remain unemployed and 50 per cent. of them have to take unsuitable employment; and, finally, that they fail to evoke the loyalty or affection of their old students. Truly a formidable list of indictments! One is almost led to anticipate that the Report will conclude: "Scrap the lot!" But no. We are reminded that although the percentage of High School students in India who go to the University is higher than in other lands (1 in 5 in India, as against 1 in 7 in England), nevertheless, in relation to the whole population, the number of university students in India is much *lower* than in any other large country in the world, e.g.:

In U.S.A., 1 in 225; in Russia, 1 in 300; in England, 1 in 837; and in India, 1 in 2,206.

Consequently, while the Report proposes to decrease the *proportion* of "High School leavers" who go on to the University, from 1 in 5 to 1 in 15, it does not advocate a reduction in the total number of university students, but rather an increase, from 163,000 to 240,000. The "Intermediate" section of the University will be abolished, and the B.A. Course extended to three years. The present inefficiency of the Indian universities is ascribed largely to their financial embarrassments, on account of which they dare not insist on strict standards of examination for fear of reducing their income from fees, and so it is recommended that the Government subsidy to the universities, which at present is under Rs. 20 millions, should be increased to Rs. 67 millions.

Other chapters deal with the development of Technical Education (Chapter V), Adult Education (Chapter VI), Health (Chapter VIII), Education of the Handicapped and Intellectually Backward (Chapter IX), Recreation (Chapter X), Employment Bureaux (Chapter XI), and Administration (Chapter XII). Of special interest is Chapter VII, on

the training of teachers. At present only 1,413 teachers are receiving instruction in the 28 Training Colleges, and out of the 518,000 teachers employed in the schools of India, 210,000 are entirely untrained. In place of this, the Report advocates that provision should be made for training 180,000 graduate teachers, and two million non-graduates.

Under every one of the above heads the proposals of the Report will involve an enormous increase of expenditure by Government; and the sum-total of these are given in the concluding chapter. The total estimated cost of the Scheme is Rs. 31,260 lakhs, of which it is estimated that only Rs. 3,560 lakhs will be obtained from fees and private sources, leaving Rs. 27,700 lakhs to be provided from Government funds, i.e. over two hundred million pounds. Truly, a figure so vast that in the mind of the average reader it probably creates little more than a feeling of vague bewilderment! The Report reckons that it will take a period of forty years to "implement" the Scheme fully; and that this will be possible through a parallel development of Indian industry and a general uplift of finance and the standards of living.

We now turn to the question—What is the permanent value of the Sargent Report, especially when viewed from the Christian standpoint?

There is, I think, general agreement that the main principles of the Report are sound and deserving of support, both as regards its criticism of the existing system and its proposals for advance. But, leaving aside minor details, there are two major aspects of the Scheme which seem to be open to grave criticism.

The first is (as we have already indicated) *the gigantic expenditure involved*. The Report itself anticipates criticism on this score, but does not attempt to meet it, except by saying, somewhat in the tone of a schoolmaster to an unresponsive pupil:

If India wants a proper system of education, she will have to follow the example of other countries, and pay for it—(p. 98).

Now, it is true that a great cause, such as that of National Education, needs wide vision and bold projects, and ought not to be cramped by undue caution and petty economies. But there are certain stubborn facts in the Indian situation to-day which cannot be merely ignored.

In the first place, there is the poverty of India. The estimates of the average annual income of the Indian vary from £7 15s. (the Simon Commission) to £2 (Lord Curzon), which is in any case barely one-twentieth of the average income of an Englishman in England.\* By no possible magic, economic or otherwise, can the standards of living, earning, and taxation in India be *suddenly* lifted to approximate to those of Western countries, where the educational system is on the scale contemplated in the Report.

Further, whether the Government of India in the future is going to be Imperial or National, the prospect that it will undertake this stupendous expenditure on education seems in either case equally remote. For if the British Government remains, the experience of the last 150 years has shown that it is a very cautious, slow-moving organization, strongly averse from "extravagant" expenditure, except

\* Penderel Moon, *The Future of India* (1945), p. 9.

for purposes of essential security. It is most unlikely that such a Government (in days when its position will at best be precarious) would embark upon a vast scheme of this kind in the field of education, which is not generally regarded by statesmen as a matter of urgent importance for the maintenance of Law and Order.

If, on the other hand, the Government of India passes into Indian hands, then the National Government, in its early stages, will be anxious, above all else, to win popular support. Now, this scheme of education is not likely to be "popular"—not with the parents, who will resent the compulsory removal of their children from their homes, nor with the average citizen, for whom it will involve a heavy additional burden of taxation. So a National Government is even less likely than an Imperial one to implement the Scheme. In any event, therefore, it seems highly improbable that the Scheme will be put into effect; and the more so, since its authors expressly *refuse* to contemplate the possibility of "a half-way house, of a less expensive type, between what is now and what this report advocates" (p. 3). Faced with this "all or nothing!" demand, any Indian Government will probably choose the latter alternative, or perhaps follow the lines suggested by the Wardha Scheme, or one of the schemes which have been from time to time put forward by the National Congress and Indian educationists.

It is not surprising, therefore, that the Scheme has been dismissed by many as entirely impracticable on the ground of the expenditure involved, and for that reason not worthy of the serious consideration which it would otherwise be entitled to receive. If this should happen, it would be a matter for regret, but not for surprise.

From the Christian standpoint the Report has another major defect, and that is its failure to provide for any religious element in its educational scheme. Now, no one who is familiar with India is likely to underrate the difficulties of making any provision for religion in Indian education. "Religion" is a term used in India to shield the grossest superstitions and the narrowest communal prejudices from the light of reason; and it is no wonder if many of the best friends of India would welcome the disappearance of religion from Indian life. The Report does not go so far as this; but its references to "religion" are so vague that the term seems to have lost all specific context, and to be practically equated with "ethics":

There will probably be general agreement that religion in the widest sense should inspire all education, and that a curriculum devoid of an ethical basis will prove barren in the end—(p. 4).

True; most true. But if the "religious" element in education is to consist merely of ethical or moral instruction (that dullest of dull subjects!), it will remain "barren," devoid of that vital sense of things unseen and eternal, which cannot be assured by any Religious Instruction Syllabus, but only by the *personality* of teachers who are able in this field "to speak of things that they do know, and to testify of the things that they have seen." To provide for *this* in a Report would, no doubt, be impossible; but we could wish that the Report had given clearer indication that its compilers did at least recognize that true religion is



not to be identified with either morals, or magic, or communalism, but as (as Professor H. M. Gwatkin used to say to his pupils), "A sense of trustful relationship with Unseen Powers."

Some years ago a retired Government official, with a long experience of educational work in India, wrote a book entitled *The Education of India*.<sup>\*</sup> The main thesis of this book is that Government education in India has failed to touch the *soul* of the Indian people, just because it has been "religiously neutral"—which has meant in practice that religion has been entirely excluded from it. It has given to its pupils much useful information and has opened for them a door to many lucrative posts :

But what has real and absolute value in their minds is the act of sacramental worship [in the home, or the temple] which unites them with the frequenters of village festivals and crowds of superstitious pilgrims—with the heart of India. (*Op. cit.*, p. 181.)

Hence, Mr. Mayhew believes that—

Indian personality and life as a whole will not intimately be affected by any education which is not animated by religion. (*Op. cit.*, p. 4.)

If this is a true estimate, then India is not likely to be "intimately affected" by the Sargent Report, even if that should be ultimately brought into operation. If this is a somewhat chastening reflection, at least Christian educationists may take comfort from the fact that so experienced an administrator as Mr. Mayhew does see hope for India in an education inspired by Christian ideals :

Moral progress in India depends on the gradual transformation of education by explicit recognition of the Spirit of Christ. (*Op. cit.*, p. 210.)

As for the education of the outcaste masses, he believes that—

There is no chance of success except from work based on love which is essentially religious. The necessarily chilly efforts of Government, dissociated from all religion, make no impression on these classes. (*Op. cit.*, p. 261.)

But this is not to say that a Report such as that of the Sargent Commission is valueless. It may be of great service in providing the necessary framework of an educational system, without which enthusiasm and emotion will evaporate ineffectively. But it will be necessary for a spirit to come upon the dry bones of the system before the education can bring new life to India. And where is that spirit to be found, except "in Christ"?

It may be said that the time is not ripe for this. For certainly, on the surface, a wave of materialism seems to be sweeping over India to-day; and references to India's "spirituality" often provoke only a cynical smile. But in other lands the fruit of materialism has proved to be but "barren leaves"; and if India is to achieve real greatness among the nations of the world, she will ultimately need a national scheme of education, not less well-planned than that which is set forth in the Sargent Report, and also inspired with that "spirit of wonder and worship" which lies at the heart of true religion.

\* Arthur Mayhew, C.I.E., I.E.S., formerly Director of Public Instruction, Central Provinces, India. (London, 1926.)

# THE CHURCH IN BURMA

By JEAN FORRESTER\*

IT is impossible to read the stories that have been coming out of Burma of the Christian Church under the Japanese invasion and occupation without being reminded very vividly of the famous eleventh chapter of the Epistle to the Hebrews. Yet, as one reads that chapter and thinks of the members of the Body of Christ in Burma who seem to be described in it, one realizes also the strength and power of the consolation which they enjoyed which was not known to the heroes of Hebrews but only to the readers of the epistle.

As we read the words ". . . and others were tortured . . . had trial of mocking and scourgings, yea, moreover of bonds and imprisonment," we think of sturdy John Hla Kyaw, Karen priest-in-charge of the Toungoo Mission, imprisoned for five months under filthy conditions, strung up with his hands behind him from the roof, and beaten from time to time, tortured so often that it was feared at first that he would never have the use of his hands again. But Hla Gyaw knew something that the unnamed heroes of Hebrews did not, for when he *was* able to use his hands again one of the first letters he wrote was to a missionary in England in which he said that the one thing that kept him going at the time of greatest pain was the thought of our Lord praying, as He was nailed to the Cross, "Father, forgive them."

"They were sawn asunder . . . they were slain with the sword." We think of Ma Pwa Sein, the splendid Headmistress of St. Mary's Teachers' Training School at Kemmindine, murdered with five other women teachers, cut to pieces by a party of Burman ne'er-do-wells after they had helped and fed some fugitive British soldiers. We think, also, of those other sixty Christians massacred in the Delta by a similar band of Burman dacoits, singled out for attention, not only because they were Christians and under suspicion of being pro-British, but because they were Karens and their murderers Burmans. But we think also of Saya Own Bwint, the senior Karen priest in the Delta, coming forward at this time to plead for understanding and goodwill between Burmans and Karens, and taking a leading part in bringing about a reconciliation—an action which rings with the authentic spirit of Christianity. From this district comes also the news of the Karen clergy sending one of their number to take the place of one of the Burmese priests who had died of cancer.

"Being destitute, afflicted, evil entreated, wandering in deserts." Henry Ba Htet, a Burman priest, was in charge of the Church at Prome at the time of the invasion. He first saw his flock safely away, then withdrew to a jungle village. Here he was hunted out by Burman bad-hats, denounced as a traitor by some of his congregation, but managed to escape. With his home destroyed and his possessions gone, he and his family—wife, four girls, and two boys—moved down to Rangoon, for they had heard that there were Christians to be cared for there, and there were none in Prome. After moving several times

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in Rangoon they finally arrived at Holy Cross where they were when the Bishop returned. The Bishop tells how he found them one evening at Evensong. "Hunted from pillar to post through the dreary years, his family had never failed to maintain, not only the Church Services, but their family devotions. I was glad to find they were now in a very comfortable bungalow overlooking the lake, but still more glad to find both the father and all the family ready to pull out at once and tackle a most onerous and important post a hundred miles away."

Then there was John Aung Hla, one of the youngest of the Burman priests. He made himself responsible for ministering to the Christians around Mandalay and Maymyo. For four months on end at one time he was visiting twenty-one different villages in turn and celebrating the Holy Communion in different places each day. Travelling was exceedingly difficult, for conveyance by train or car was very expensive or impossible to obtain. Cycling is bad enough downhill when the roads are bad; uphill it is out of the question. Yet John never failed his people. Even when he heard that a bomb had fallen in the quarter where his wife and son were staying thirty miles away he stopped a whole day longer with the congregation he had come to visit before hurrying home. It was he also who, week by week, visited the internment camp at Maymyo and ministered to the Anglo-Burmans there.

The Bishop has more to tell of the devotion of similar faithful clergy to their work and people. When he got back to Burma the clergy from the Delta came to see him. "They had come through two days and three nights of dacoit infested country to meet me. Their joy at the return of the British knew no bounds. 'Sorrow endureth for a night,' and they were full of gratitude for the joy that 'cometh with the morning.' They had had no salaries for over three years. No one raised the question of payment of arrears. None expected it. None even anticipated the very present help acceptable to a man with one shirt, old and torn, and with all his family similarly impoverished. None wanted to know when their pay was going to begin. What they were eager for was to carry on their work and get their churches started again."

These are just a few of the stories that have come out of Burma, stories that bear witness to the fact that the Church there has grown to maturity. It is well to consider a little what has gone into the building up of a Church that has stood so well the test of persecution and martyrdom, of privation, responsibility, and decision. The Christian Church in Burma is by no means composed entirely of Anglicans, but as this article is concerned with the Anglican Church we will confine our facts and figures to that body. At the time of the invasion the Anglican Church in Burma numbered about 25,000 (out of a total of about 400,000 Christians), mostly Anglo-Burmans and Karens, though there were also Christians amongst some of the hill-tribes. There were only about 1,000 Burman Christians, although Burmans are by far the largest community in the country, numbering over 10,000,000 out of a total population of nearly 17,000,000. as against only 1,400,000 Karens and 10,000 Anglo-Burmans.

Stories such as those that we have told are essentially stories of individuals, albeit of individuals nourished by and working as members



of a community. Individuals of this calibre are for the most part the product of the care and vision of other individuals; they are not the result of any method or system. As Archdeacon Appleton points out in his booklet on Burma in *The War and After* series: "Two bishops in succession had insisted on training leaders for the Church. Bishop Tubbs had the vision and courage to put national clergy in charge of missions even when missionaries doubted the wisdom of it." As a result of this, John Hla Gyaw was in charge of the Toungoo Mission at the time of the invasion. "In the Delta Mission a parish system was being developed, with a national priest-in-charge of each parish district, the whole being co-ordinated as a kind of rural deanery." Nothing succeeds like success, as someone has said, and nothing makes a man responsible and trustworthy like being trusted with responsibility, with, at the same time, the knowledge that there are always at hand people of wider experience to give counsel and advice, if asked—people, moreover, who care about one as an individual and want one to succeed. This trust and guidance it was the policy of Bishop Tubbs and those missionaries, including Archdeacon Appleton himself, who were in charge of the Diocesan Divinity School, to give. This policy has been developed and carried still further by Bishop West, culminating in the appointment, since his return to Burma, of John Hla Gyaw, John Aung Hla, and Luka Po Kun as Archdeacons of the Diocese.

This personal care and attention had already been experienced by most of these men in their school days in one or other of the boys' High Schools—S. John's, Rangoon, S. Luke's, Toungoo, or All Saints, Shwebo. A little booklet by C. K. Hughes, formerly Principal of S. Luke's, gives a very vivid picture of the knowledge and care of individuals that is so often found in these schools. This realization and practice of the value of the individual is, perhaps, one of the greatest contributions of Christianity to education; and although it is now taken as an ideal by those who do not accept Christ as Lord, its roots are in Christianity. It may be that it is such personal caring that will be the chief characteristic of any contribution that the Church is able to make in the future towards education in the country.

Those who have been conscious of this kind of caring are themselves likely to give it, as we see in the case of Ba Htet and Aung Hla who never spared themselves in caring for the needs of any Christians they could possibly reach. It is this type of caring that develops in people a similar caring for others that has been so conspicuous a feature of Bishop West's programme for the Church in Burma. His aim, in the words of Archdeacon Appleton, "has been to develop spiritual leadership in the district and nation as well as in the Church. In moral and spiritual things he has called Christians to out-think and out-live their neighbours, and so to supply the leadership necessary to affect the national life. Village clergy and Christians have begun to see a new responsibility for the village headman, the district councillor, and the local M.P.—people whom they used to fear—as well as for the opium-eater and the cattle thief, whom they used to avoid." When this attitude has become the normal way of looking at life, it is not surprising to hear that two of the Karen clergy, Own Bwint and Taw Mwa, have

undertaken the duties of acting as headman of their respective villages, villages where the inhabitants are both Christian and non-Christian. This cannot have been a very enviable position under the Japanese occupation and is one which calls for qualities of character and leadership which these two men possess.

This willingness on the part of many of the leaders of the Church to link beyond the Christian community augurs well for the future. It is already true that the influence of the Church through education and spiritual leadership is altogether out of proportion to the smallness of its numbers. The greater the responsibility the Church accepts the greater that influence will be. Government educationists in Burma are anxious to have a State-controlled system of education for the whole of the country. If this should come about it would mean the abolition of grants-in-aid to Mission schools. There could, however, still be some Mission schools, as Government proposes to allow Missions to run such schools as they can finance so long as they conform to certain standards of hygiene and education. This would mean that we of the Missions would have to follow a policy of having a few really good schools in which we could concentrate our best staff, both Western and indigenous, and be able to experiment free from Government control. Perhaps thereby we should make a more valuable contribution to the educational progress of the country. We might also have a scheme of training, refresher courses, and conferences for Christian teachers in Government schools. There is also the hope that the Church may be allowed to run at least one teachers' training college for men and another for women for the rural schools. Rural education is a sphere in which a good deal of pioneer work still remains to be done.

In the villages it is not only education that needs developing. Health services are very poor, and an extension of the plan on which S.P.G. is working would be of great service. The plan is to set up rural training centres with doctor and sisters in a hospital with quarters for training batches of nurses. When trained, these nurses will go out to a network of village dispensaries linked up with the hospital for supervision and advice.

Both educational and medical work will probably for some time yet provide posts to be filled by missionaries; and there will still be the need for experienced priests for the training of national clergy. But more and more the decisions as to the kind of people they want from the Church of the West will be left to the indigenous Church, for the Church in these years of invasion and occupation has shown its ability to make judgments and stand alone. Gone for ever are the days when all power was in the hands of the missionaries. There is no question of going back with cut-and-dried plans for the re-opening of work. These plans can only be made in cooperation with Christian nationals. Together we can seek a strategy from the mind of God, seeing the place of each one in the plan and supporting him by our prayer and caring. For as the story of the Church in occupied Burma is the story of men led with the Spirit of God, so the Church of the future in Burma can only be built after the mind of God by such men seeking to know His will. There can be other no way.

# POLITICS AND THE CHURCH IN CEYLON

By G. BASIL JACKSON\*

ON October 31st, 1945, Mr. George Hall, Secretary of State for the Colonies, announced in the House of Commons that the Government proposed to offer Ceylon a new constitution in accordance with the recommendations of the Soulbury Commission, which will establish a Parliament in Ceylon responsible for the government of the island in all internal affairs. Eight days later the popularly-elected State Council in Ceylon accepted the offer by a vote of fifty-one to three. Those two events, which commanded but an inch or two of space in the daily press, will prove of major significance in the history not only of the British Commonwealth but of world democracy, and more particularly in the political evolution of Asia.

Ceylon is a country about the size of Ireland with a population of rather more than six millions. Two-thirds of these are Sinhalese by race and Buddhist by religion; of the remaining two millions much the largest community is the Hindu Tamils, composed partly of South Indian labourers imported for work on the tea and rubber estates, and partly of a progressive, enterprising, and well-educated Tamil community permanently resident in the north of Ceylon. There is also a Moslem group, differing in race as well as religion from the rest of the population, for they are mostly the descendants of Arab traders; to-day they number nearly half-a-million. Concentrated in the towns there is an influential and highly educated community of Burghers descended from the Dutch rulers of the eighteenth century, with a certain admixture of Sinhalese blood; and finally there are some ten thousand British in whose hands is the major portion of the country's export trade, so that they wield an influence in no way commensurate with the smallness of their numbers. Thus it is a land where the four great world religions are represented in strength, where racial divisions create large minority communities, and where more than half the economic and financial interests of the country are concentrated in the hands of a small foreign community. It is against that background that we must see the remarkable experiment in democracy which has just come to its fruition in the declaration of the British Government referred to above.

For over a century after the British conquest in 1796 Ceylon was administered by a government of the orthodox colonial pattern. The Governor was solely responsible to the Crown; he was assisted by a Legislative Council in which the majority were officials whose vote the Governor could at all times command. The other members of the Council were for the most part nominated by the Governor as representatives of the main sections of the community. The record of

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British rule during this period has not been without its blemishes. There have been times when the welfare of the community as a whole has been swamped by an undue solicitude for the prosperity of the planting industries in which British capital had a commanding interest ; but looked at as a whole the British administration under the old colonial system succeeded in holding the balance between the conflicting interests of the Sinhalese and Tamil communities on the one hand, and the Burgher and British communities with their commercial and political aspirations on the other. It is significant that in the middle of the nineteenth century the Colonial Office specifically declined to consider transferring political power to the British and Burghers, in spite of a vigorous campaign they were carrying on to secure a larger share in the management of the country's affairs, on the grounds that it would not be for the welfare of the country as a whole to put power in the hands of a small foreign community whose interests must necessarily be different from those of the people of the country who, at that time largely illiterate, had not attained any degree of political consciousness. There is justice in the comment of an independent observer, Dr. Lennox Mills, that "a century before the League of Nations had enunciated the trusteeship of backward peoples, the Government of Ceylon had acted in its spirit without ostentation and without definition." By the opening years of the twentieth century a new situation had arisen.

In no area of the Church's oversea work has more attention been paid to education than in Ceylon. After some false starts, all the denominations were conducting large boys' schools, such as Trinity College in Kandy, St. Thomas' College and Wesley College in Colombo, Jaffna College of the American Mission, and many more, besides the large schools which the Roman Catholic Church had established all over the island. The result of this policy was that at the beginning of the present century there was an increasing number of Sinhalese and Tamils with a broad liberal education seeking admission into the professions of law, medicine, and teaching, gaining posts in the civil service, and entering into the ranks of commerce. But their education had done more than teach them how to earn a living. The large boys' schools in Ceylon were in the English tradition with a mode of life and a curriculum copied (rather too faithfully, perhaps) from their prototypes in England. This new intelligentsia of Ceylon had been brought up on English history and English literature—the story and the literature of political liberty. It would have been a strange thing if Christian education based on an English curriculum had fanned no spark of patriotism into a flame of devotion, and it would have been an unnatural thing if the kindled patriot had continued to be content with the political tutelage which had satisfied his fathers. The great majority of the nation's leaders in the first quarter of the twentieth century was the product of the Christian schools, and no one can estimate the extent of the contribution which the Church has made through Christian education to the rebirth of the nation's life and spirit which this century is witnessing. Not least among the elements of that contribution has been the growth in national self-respect which is the basis of every nationalist movement.

The last thirty years, during which this patriotism has been growing more and more vocal, have been difficult years of adjustment. Each decade has witnessed larger concessions of power and responsibility by the British Government, but concessions which were always less than what was demanded. The experience of these years, during which the administrative and judicial functions of government have passed with increasing acceleration into Ceylonese hands, has demonstrated beyond question the ability of the Ceylonese to manage their own affairs: the important war-time post of Ceylon Defence Commissioner has been admirably filled by a Ceylonese; the Colony's Finance Secretary, the Auditor-General, most of the Heads of Departments, more than half the Judges of the Supreme Court, ninety per cent. of the University staff, and all the Medical Officers of the island have been Ceylonese, and under the Donoughmore Constitution which came into force fifteen years ago seven out of ten of the portfolios of government have been held by Ceylonese Ministers elected by and responsible to the people. Moreover, this period, though beginning with the world-wide economic depression and ending with all the dislocation involved in using Ceylon as an operational base, has been marked by great advances in education, health, and the social services. But the crux of the constitutional problem, and the reason why Ceylon has not achieved full self-government before now, have been the existence of strong minority communities. With a Sinhalese Buddhist community constituting two-thirds of the total population, and with a tendency for political warfare to be waged on communal rather than party lines, there has been the familiar difficulty of reconciling the legitimate claims of the majority community with the safeguards necessary to give a sense of security and an adequate share of responsibility to the large minority communities with their strong political and economic interests. This conflict of interest within Ceylon has been responsible for a rather unhappy period of political frustration and growing communal antagonism.

The significance of the new constitution lies in the fact that, while granting a measure of self-government which is on the very threshold of full dominion status, it has succeeded in evoking the support of the greater part of the minority communities, as is shown by its acceptance by a vote of fifty-one to three in the Ceylon State Council. (There are thirty-nine representatives of the Sinhalese community and nineteen representatives of the minority communities in the State Council).

In brief outline the Constitution is as follows: The country is to be governed by a bicameral Parliament. The House of Representatives will consist of ninety-five elected members and six nominees of the Governor-General. The Senate will consist of thirty members, half of them appointed by the Lower House and half nominated by the Governor-General. Though the Sinhalese community will inevitably, and rightly, be in the majority, the enlargement of the House of Representatives and the redistribution of seats which is to take place will, it is expected, secure larger representation of the minorities, while the powers and composition of the Senate will prevent the passage of hasty or ill-considered legislation. The only matters which the Governor-

General shall have power to refer to England "for the signification of His Majesty's pleasure" will be measures affecting external affairs, currency, or such as in his opinion are calculated to cause injustice to any religious or racial group.

The fact that a people so diverse in religion and in race have, within a century and a half, been welded into a national unity sufficiently coherent to make self-governing democracy a reality is a tribute both to the integrity of British Colonial policy and to the influence of Christian education.

How will the new political situation affect the life of the Church and its task of evangelism? It would be rash to make any prophecy with so little precedent in Ceylon or elsewhere to help in forming a judgment. Hitherto the development of the nationalist movement and the growth of political responsibility have hindered the work of the Church both in education and in evangelism. Especially among the Sinhalese the "national religion" has been identified with the national culture, and both alike have shared in the renascence which is marking the life of Ceylon to-day. Everything "western" has been at a discount, whether it be the English language, or English fashions of dress, or the religion which has come to Ceylon from the west. It is frequently declared that only a Buddhist can be a true patriot, and Buddhist parents are frequently urged by their leaders to send their children to Buddhist in preference to Christian schools, though it is notorious that many of them do not follow their own precepts in this matter. To speak of an anti-Christian movement in Ceylon would be misleading, but the strong pro-Sinhalese sentiment among the majority community certainly expresses itself in ways which are often detrimental both to the material interests of the Christian community and to the evangelistic opportunities of the Christian Church. An outstanding example of this is seen in the education policy of the present Government and the grave injury to Christian education which it is likely to involve.

Another feature which has marked the rise to power of nationalism has been the exclusion of the Christian community from the political life of the country. Under the old regime when the Legislative Council was largely nominated by the Governor, the Christian community provided many of the leaders of the political life of the country, as was natural in view of the higher educational status it possessed. The rapid growth of a nation-wide system of education in recent years has now deprived the Christian community of that cultural pre-eminence, while the introduction of a territorial electorate based on adult franchise has, under the influence of nationalist slogans, closed the door of a political career to all who do not profess the "national religion," to the great detriment of Ceylon public life.

On paper the new constitution has little in it that will alter the present position. It seems not unlikely that the flush of victory for the nationalist movement which has won for Ceylon its new constitution may bring to power a government committed to a policy that will reflect the more extreme aspects of nationalism, to the further detriment of the work of the Christian Church, and against which there will be no protection. Thus the immediate future may well be of extreme



difficulty for the Church ; but on a longer view the future is more hopeful than it has been for half a century. The Christian Church in Ceylon has in the past been hampered by an evil tradition of Government protection ; it is a tradition which derives from the three centuries of Portuguese and Dutch misrule in the island when Christianity was " the Government religion " to which conformity was imposed by social and economic pressure. For the last century this connexion between Government and Christian propaganda has in fact been non-existent, but there has persisted an inevitable connexion in the popular mind between the western rulers and the " western " religion. With the introduction of almost complete autonomy, the old suspicion between east and west may, one can hope, give place to a spirit of cooperation : the paying guest will be more welcome when he has ceased to be the landlord as well—or even a distant cousin of the landlord. As the gradual abolition of British and American political and economic power has paved the way for a more ready hearing of the Christian Gospel in China so, it may be hoped, the removal of causes of friction between Whitehall and Ceylon may help to liquidate the prejudice against the Church which has always been more political than religious in origin.

But whatever the future difficulties may be, Christian people cannot fail to rejoice in the share the Church has had in making possible the great experiment which is being inaugurated in Ceylon to-day. For the first time in history an Asiatic people, heterogeneous in race and religion, is entering upon a fully democratic nationhood. The father who has brought up his son to think and act for himself will pray that he may find the faith which, as his father, he would commend by his example but cannot command by parental authority ; as he gives him the key of the door and sends him out into the world he will feel a twinge of apprehension, and not without reason ; but he would not have it otherwise: " I'm proud of you, son ; good-bye and God bless you ! "

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## RECOMMENDATIONS

We acknowledge with gratitude *Ridley Duppy*, by R. E. Doggett, the story of a large-hearted and very lovable man who served the Church at home and overseas with a virile and infectious devotion. Obtainable from C.M.S. or S.P.C.K. for 2s.

From S.P.G. comes a valuable brochure on *Burma*, by Archdeacon Appleton (1s.), describing the effects of the war and plans for the future. *Out of Prison* (6d.) is a collection of letters from Japanese Internment Camps which, beneath their almost nonchalant simplicity, reveal the astonishing power of the Gospel to transmute suffering into joy, and hardship into heroic endurance. It is a little book to send one to one's knees in humble thanksgiving.

Another collection of paintings by Chinese Christian artists, illustrating the parables, is now obtainable from S.P.G., price 1s.

The Review Article (p. 63) is contributed by the Editor, and the Review (p. 40) by the Rev. N. E. G. Cruttwell, who is shortly sailing to take up missionary work in New Guinea.

THE FIRST EPISTLE OF ST. PETER. By E. G. SELWYN, D.D.  
Macmillan. 25s.

A full-scale commentary, strongly reminiscent of the work of the Cambridge masters, Lightfoot, Westcott, and Hort, to whom grateful allusion is made in the dedication as friends and teachers of the author's father, is an event in the annals of English scholarship, especially when it is remembered that the work has been brought to completion and excellently printed during the rigours and distractions of the war years.

There is much that might be written in appreciation, and possibly in some instances in criticism, of the careful and thorough exegesis of the text, the notes and excursuses, the sound learning of the author, and his flair for language, whether he is expressing himself in English or uncovering the meaning of classical or New Testament Greek.

It is not from lack of interest in these aspects of the commentary that the reviewer in this magazine confines himself to drawing the attention of readers to some of the lessons to be learnt from it about the Early Church and modern missions, for an *admirabile commercium* is developing between the interpreters of the missionary movement of the last century and the interpreters of the formative period of the Christian Church.

Of this fruitful interchange the Dean of Winchester's commentary is, in the broad sense, an example, though his modern illustrations are not limited to missionary work. He makes abundant use of literature and contemporary experience to illustrate modes of thought and actual situations in the first century. A recent correspondence in *The Times* serves to throw light on the way in which "the N.T. Epistles have as their background a common tradition out of which they spring and which they are written to transmit" (pp. 8-9). The "sojourners" of Asia Minor are, "like many evacuees of our own war years, in some sense *déracinés*, cut off from home and from the social and civic securities that go with home" (p. 57). The relation of the German law courts to the Gestapo is used with telling effect to show the difference between official persecution by Imperial edict and the sporadic and capricious persecutions instigated by the local police (p. 55).

But the commerce is a two-way traffic. Not only do modern events and writings enrich our insight into the experience of the Early Church, but the belief and behaviour of the Early Church has much to teach those who are taking their share in the building of young churches.

*I Peter*, we are reminded, reflects very closely the mind of the primitive Christian community (p. 22); and I select three ways in which it does so because of their bearing on the contemporary problems of "missionary" churches.

(1) *I Peter* faithfully reproduces that pattern of thought which scholars are coming to recognize as common to all New Testament teaching, which is the core of the Christian creed. This is briefly as follows: "The age of fulfilment has already dawned, and has taken place through the life and death and resurrection of Jesus, who by virtue of the resurrection is exalted as Messianic Head of the New Israel. The Holy Spirit in the Church is the sign of Christ's present power and glory. The Messianic events will shortly reach their consummation in the return of Christ in glory to judge the living and the dead. Therefore,

repent, accept the offer of divine forgiveness and the gift of the Spirit through entrance into the Apostolic community" (pp. 73-74).

"There is in fact," says the Dean, "discoverable a world-view or pattern of thought which is common, though in many stages of development and with many differences of emphasis, to all the writers of the N.T.; and it formed the seed-plot out of which grew the doctrinal discussions and dogmatic formulations of later Christianity" (pp. 72-73).

It is this germinal pattern which needs to be woven into the lives of young growing Christian communities, to form the "seed-plot" out of which indigenous churches, with their own characteristic interpretation of Catholic truth, will grow.

(2) The tendencies in some African Christian communities to develop worship which leaves conduct too little changed, or among some Chinese Christians to be concerned with a "social Gospel" which pays little attention to worship, find a sound corrective in the interweaving in *I Peter* of theology with practical ethics. "*Lex credendi, lex vivendi* is a motto that would make a good summary of the Petrine teaching" (p. 81).

(3) Dr. Carrington's work on the *Primitive Christian Catechism* has already been recognized by Professor Godfrey Phillips and a group working with him as likely to clarify and enrich the catechetical instruction given to neophytes in oversea churches, and a very wise use has been made in this commentary of these discoveries.

We are constantly being asked—How are Christians to make their personal Christian witness relevant to the complex relationships of factory, or farm, or school, or ship, or trade union, or stock exchange? It is a burning missionary problem.

Dr. Selwyn notes that the Christian code which appears in this Epistle is confined to three clearly-marked spheres—State, Home, and Church—and the conclusion which he draws from this fact of limitation is worth quoting in full.

"This limitation of context is of great significance, both negatively and positively. Negatively, it indicates a marked disinclination on the part of the Apostolic writers (for they are all alike in this respect) to interpret their mission as a call to express direct moral judgments on all or any issues that arise in human affairs. The broad principles they enunciate are applicable to every sphere of life; but the application is to be made, not directly by Church authority, but by Christians conversant from the inside with the aims and methods and conditions of various social groups. . . . The industrial, economic, educational, and other functional groups comprising men and women in specific and secondary relations are entitled to claim, and must work out for themselves, canons of behaviour proper to their several spheres and purposes. This limitation of the social code of the New Testament has its positive counterpart, on the other hand, in the nature and character of the relationships in regard to which it gives specific injunctions. They are fundamental, and, among Christians, universal. . . . State, Home, and Church represent three types of grouping which no Christian can avoid" (p. 102).

Enough has been said to show that this commentary is indispensable to theological teachers in churches overseas, and an abridged edition might well be prepared for translation into the vernaculars. E. R. M.



# TWO COUNTRY PARISHES

By R. B. BUDGETT\*

ONE is in the Diocese of Dornakal, South India; the other in East Anglia. In each, of course, the work of the parish priest is the same in purpose and importance. In area each is roughly four miles by six. The population of each is between two and three thousand Christians, who are mostly tillers of the soil.

In the South Indian sky are the changing colours of evening. Men and cattle are come home from the fields for the night. In the village are the soft noises of movement on dry mud floors and there is a smell of wood smoke in the dusty air, indicating that the evening meal is being cooked. Snatches of conversation may be heard and occasionally an enormous yawn as someone stretches tired limbs. Then will be heard a thin, persistent note, a dull, soft, high-pitched, ringing note. A small boy marches down the narrow ways between the mud-walled houses, smiting a large brass disc with a piece of wood. It is the "first bell." All know its message is "Daily Prayers in half an hour." Not all can go. Not all who can will go. Some are too weary, some are too lax. But when the second bell has rung, and the Teacher has lighted his lantern and got out his books, you will hear another sound, rising and falling in a lilting kind of way; it is the unaccompanied singing of a Christian lyric. Let us follow someone towards the singing, squeezing past buffaloes' tails, past beds in the road-way, picking our way through chickens and round clothes still out to dry in the warm evening air. Here are the singers, about twenty rough labouring folk and some children. There is one light and one book, and all are seated on the ground. They like singing, and will sing several hymns before the teacher reads the lesson appointed in the special village lectionary and gives a little talk about it. Then they all kneel for prayer, the roll call is taken, and evening prayers are ended.

Here is a striking contrast between the two parishes. In the East Anglian parish no one attends daily evening prayer. In the South Indian parish it is not just those twenty out of three thousand Christians who attend, for daily evening prayers are held in fifteen places in this parish, and at each place there will be some twenty people gathered, that is about 10 per cent. of the total resident Christians.

I write this in the vestry of the East Anglian church. In an iron safe at my side are the parish records, details of many generations. In the church a Saxon font is witness to long years of Christian life here. In the tower is a peal of bells to proclaim the living riches and joys of Christian worship, and to bid every man and woman come. And from this place my mind goes out to that other parish where seventy years ago the first Christians were baptized. On the site of the old village goddess they erected a hut for worship—four posts and a roof, four yards each way. Then as the congregation grew in numbers and

\* The Rev. R. B. Budgett has been a C.M.S. Missionary in the Diocese of Dornakal since 1937.

in grace, the hut was enlarged and improved; then a mud church, then a brick church was built, and then another larger and better. The church they now have is the seventh on that site. It is a simple building of stone and brick and tile. Four pillars each side and a chancel raised and railed. It has no safe, no peal of bells, nor 1,500 years of Christian heritage; but it is a living growing church.

The Christians in this congregation are of outcaste extraction, whose traditional trade was leather work. A few miles away is a village of this same outcaste community. Raw meat hangs in strips outside the houses to dry in the sun; it is covered with flies. Everyone has tousled hair. Many of the men have eyes bloodshot with drink and purses light with gambling. Boils, sores, dirt, and deformities are in evidence. Seven out of two hundred children go to school. Tanning pots are all around and smell disgusting. Never was a garland more welcome than was the one given to me in this village, for it was made of sweet scented jasmine flowers. Such a state of things and people is not untypical of this community, and just such a community were this Christian congregation who have built the seven churches in the seventy years. Those years have seen a change. On a Sunday morning the women come to Church in clean, gay clothes. They will have carefully oiled hair, some with posies of yellow marigolds tucked in behind. The elders of the congregation are clean and literate. Drinking and gambling is the exception now. Beside the church is a school for 200 children. I shall not easily forget a service one Good Friday in that church; 500 people gave reverent attention for three hours. This place has changed—and it is the power of the Gospel that has changed it.

Perhaps you are a little puzzled that in the parish there should be fifteen places where daily evening prayers are held. The East Anglian parish is very simple—one church, one church school, and one mission church. In the South Indian parish there are three churches, and fifteen prayer houses. The churches are dedicated buildings used only for services and built of brick and tile. The prayer houses are mostly of mud and thatch and are used for the dual purpose of school by day and prayers in the evening. The parish priest lives beside the largest church and is responsible for all the fifteen congregations in his parish. He has a staff of twenty-one teachers, for some schools have more than one teacher. Fifteen of the teachers look after congregations as well as schools. It is these fifteen teachers who take the daily evening prayers and Sunday services. It is these teachers chiefly who prepare candidates for baptism and confirmation, run the Mothers' Union, men's girls', and boys' organizations. It is these teachers who take funeral and publish banns of marriage. It is these teachers who lead their congregations and prepare them for weeks of witness. It is these teachers who do much of the pastoral work of the parish; often they dispense medicine from a little box; they do much of the letter-writing for the village; their help is sought when a new well is needed for the village or if there is a dispute about some land. All this makes far too large a task for any man and the village teacher is but ill-equipped. He has had a total of ten years schooling. Books and papers are unobtainable for miles around and his low salary would not allow him to

buy many, even if they were easily obtainable. Like his neighbours in the congregation, he lives in a small mud house, usually of one room. In it are children, clothes, cooking pots, a bed, boxes, and trespassing chickens. The leaf roof often leaks in the wet season. Small wonder is it that some teachers lose interest and lose heart. The marvel is how some of them triumph over all these difficulties. I think of one man with a library of fifty books, carefully preserved through the years from children, white ants, rats, and rain. I think of one man with a prayer room included in his tiny house—and of some who really bring God to their people.

When the parish priest goes visiting his congregations, it is not often he can use the road or bus. He is lucky if it is only one waterway that he has to wade across. There are times when he can cycle along field paths. During the wet months of the year the only way to get about is to walk, and that barefoot, for the mud will pull his shoes off.

So there are difficulties of travel ahead of the Indian parish priest as he sets out with his books, communion vessels, bread, wine, and robes. He must celebrate Holy Communion once a month in fifteen places in his parish—and that means he must spend the night there as a rule, for services are either early in the morning or late in the evening, that is, before or after work.

He must see how the teacher is doing his work, what the children have learnt in school, and whether the congregation is learning, too. Perhaps there will be candidates for baptism or confirmation he must see, and there will be registers to check. He must, also, try to encourage his teachers in their difficult and often disheartening task. Sometimes he will undertake to purchase a book for them next time he goes to the town, or arrange a little three-day study school for them.

Once a month all the teachers will walk in to the Pastor's house for payments. The day before, the Pastor has brought back about £30 from the town. That night he has kept it in his tin suit-case. Everyone knows where and what it is, for £30 is a very large sum of money in an Indian village. It will be more than most labourers earn in a year, even with present "high" wage levels. Under such conditions it is a responsibility paying out this money every month.

The parish priest lives in a bigger house than the teachers and, as a rule, a better one. Usually he has a small room for his study and office. He has a number of records to maintain and a continual correspondence with the Government Educational Department about his schools.

School buildings, prayer houses, and churches need continual repairs, particularly those built of mud and thatch. Severe storms and white ants are constantly working destruction. When repairs are needed it is the pastor who usually has to take the initiative and gets the elders and congregations to undertake the work. Repairs are a burden and sometimes an overburdening problem. Not often are they so bad as they are just now. Last October a severe cyclone swept the district, causing widespread damage to dwelling houses, crops, and cattle. Blitzed England can sympathize and can perhaps imagine the scene, as one after another the teachers come to what is left of the pastor's house during the day after the storm. Each in turn tells the same tale. House



gone, prayer house gone, half the village gone. The pastor is faced with the problem of fifteen prayer houses and twenty-one teachers' houses needing immediate repair.

There are other emergencies from time to time in which the pastor must help. One day, when I was in this parish, a teacher came and said, "Fire burned down twenty-eight out of forty houses in our village last night; come and help." On another occasion in this parish, "Nearly one person per house has died of malaria in the last three weeks and we can't get quinine; please help."

Repairing the ravages of storm or fire or insect may be burdensome, but building new churches always arouses enthusiasm. It is a very dead parish in Dornakal Diocese where there is no building going on. At the time I was in the particular parish we now have in mind, the largest church had just been completed after years of effort, one prayer house was under construction, elsewhere a site had just been purchased, and we were endeavouring to purchase a site for yet another prayer house, also we laid the foundation stone for a small brick church. This last was an interesting event. Setting out on a cycle at sunrise, with cassock and surplice, books and water-bottle tied on behind, I joined a neighbouring Indian pastor. We rode about six miles across field paths and waded across the usual couple of waterways. On arrival the teacher provided us with coffee and fruit. Then we inspected the site, discussed certain constructional details of the new building, and arranged the service.

Some rich Hindus came to the service; they were big farmers in the village and had given the site for the church. After the service they invited us to a meal. We talked of many things and of Christian things, and then one of the Hindu farmers said to me, "You ask me why I give this land and help you build a Christian church. I will tell you. I have known these Christians all my life. Their fathers have worked for my family for generations. About ten years ago they became Christians and now they no longer lie and steal like they used to do. That is why I want to help."

This kind of witness is not exceptional, why should it be?—it is to be expected; but it is grand and far-reaching. It is this kind of witness to the power of the Gospel in individual lives, together with the annual week of witness in May, that evangelizes.

I have tried to describe some features of a certain parish in South India which are typical of many parishes in the Diocese of Dornakal. In all of them the work of evangelism goes on: every year there are some 5,000 baptisms recorded. The work of church building goes on, and both these activities are fully indianized. Every parish in the diocese is in full charge of an Indian priest. Every church that is built in every parish is built with money raised locally, and is not the work of a missionary society. At the present time there are about seventy villages asking for Christian instruction. Every one of those villages is asking for instruction as a direct result of the witness of the Indian Church. The week of witness takes place at a time when all European missionaries are usually away, and a long way away, on their annual holiday. Evangelism is the work of the Indian Church.

# BETHEL ASRAM

*A Story of God's Activity in our own days*

By ENA M. DALTON\*

**B**ETHEL ASRAM, in Travancore, South India, was begun in response to an urge of the Spirit of God by two women, one Indian and the other English, and has grown into a resident community of some two hundred women and girls with a wide-reaching influence and growing importance. It is part of the life of the Church which is fully diocesanized. The Asram is to celebrate its Silver Jubilee next January, and we are therefore glad to have the opportunity through this article of introducing it to a wider circle of friends.

Dr. Kraemer, in his book *The Christian Message in the non-Christian World* written for the Tambaram Conference, 1938, has an illuminating passage on the value of the Asram in modern missionary work in India. He says :

It aims at creating a thoroughly Indian atmosphere and mode of religious life in order to bring Christians in contact with the genuine Christian background from which they have often become estranged, and to bring non-Christians in contact with Christianity in an atmosphere congenial to them.

The Asram combines the Indian idea of retreat for the cultivation of spiritual life and religious study with the European idea of a settlement for service to the environment in various ways.

The idea is excellent, because the Asram, if led by the right kind of people, is full of great possibilities for creating a really Christian indigenous atmosphere, for practising different modes of Christian service in purely Indian ways, for becoming a meeting place for Europeans and Indians where all that hampers truly human and Christian relations between them falls away, for thinking and working creatively in the interests of the indigenization of Christianity, and for creating a new kind of evangelistic centre.

When the C.M.S. Headquarters Secretaries visited India in 1934, they were particularly struck by the work at Bethel Asram and wrote of it as follows :

The Asram is distinguished from many other missionary institutions by :

- (a) Its Indian character—the whole staff live together and share the common life.
- (b) The emphasis placed by this community upon simplicity of life and upon quiet, meditation and devotion.
- (c) The very valuable work done in training women in Bible study. Altogether about 25 students were in the Bible classes, of varying grades of education, castes and Churches. We found married women of the coolie class taking Bible instruction for a period of some months in this Asram in order to be able to teach the

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- Bible to their neighbours in the villages from which they had come. Some had brought their babies with them, and there is a crèche to look after them during the day. Such voluntary service as this is of immense value to the whole Indian Church.
- (d) The fruitfulness of this Asram scheme as an evangelistic force. There has been a steady stream of converts to Christianity through this work.
  - (e) Its unifying influence. Travancore is difficult as a mission sphere because of the different Churches and the clash of religious differences. Here there is real co-operation on a strong Evangelical basis.

In 1922 Miss Neve, a C.M.S. missionary, born in Travancore of C.M.S. missionary parents, felt the call to leave her work of teacher training and to set herself apart to help the women of the Diocese in a wider sphere. Miss Rachel Joseph, a high school teacher, agreed to be her co-worker in this new venture. Neither they, nor those who made it possible for them to be set free from their responsible work, knew at that time where this new venture would lead, but all felt that the impulse was from God, and therefore that He would unfold His plan as His servants went forward in faith and obedience.

Miss Neve and Miss Joseph started their life together in a rented house in Alleppey, a busy coastal town and an early C.M.S. centre with a fine church. Here they spent their time in Bible study and in seeking God's will for their work, while at the same time they undertook various activities among the women there. The name "Bethel" was adopted, and the work grew rapidly and developed and attracted workers and students.

Outstation visiting was, from the start, a big part of Bethel's programme. We can picture the little groups that visited outstations from Bethel in 1923. They would go, usually at week-ends, taking with them their provisions, bedding, books and pictures, and travel by boat, bullock-bandy or on foot. Small canoes, often carved from a single tree trunk, are much used on Travancore's rivers and backwaters, especially during the monsoon season, and our party would often travel this way, moving rhythmically to the soft swing of the boatman's pole along the palm-fringed stretches of water. Girls were taken as boarders for a few months at a time; evangelistic work was carried on among high caste Hindus and women's meetings were conducted in the main centres of the diocese.

From 1923-1925 the "Bethel Evangelistic Band," as it was then called, was constantly on the move, winning the interest and support of the women of the diocese, but with increasing numbers it was becoming more and more difficult to travel about. The need for a permanent building became imminent when in 1925 Bethel was asked to undertake the work of a girls' boarding school. It was decided that the best place for building would be Warikad, a few miles from Tiruvella. Here was a piece of C.M.S. land, high and healthy, and within reach of a number of outstations, including some to be visited by boat on the backwaters, and also in the midst of non-Christians of various castes. In December, 1926, Bethel moved out to Warikad, and thus its nomadic life ceased, though its leaders still travel untiringly



throughout the diocese, known in every centre and in touch with every movement.

When the foundation stone of Bethel Asram was laid in March, 1925, only half the funds required for building had been forthcoming, but as in all matters concerning Bethel from the beginning, needs were supplied as they arose, and although faith has many times been tested, debt has never, then or since, been incurred. The people of the diocese gave £230 towards building, and many friends, women of the diocese and little groups, did what they could by gifts in money or in kind. The most striking gift was from a Miss Clark, a domestic servant in England, who gave her savings, £100, which enabled Bethel to put up a schoolroom. 1931 was a notable year in the history of the school, as the women of the diocese celebrated the Diocesan Jubilee by making a gift of £154 for an additional school building.

Besides being maintained by private subscriptions, offerings from churches, Bethel Day collections (offerings are annually brought to Bethel on its festival day) and Miss Neve's salary from England, various ways of self-support have been tried out, such as poultry keeping, machine sewing, keeping cows, making poppadams (a kind of biscuit), soap, stools, and baskets, and doing cultivation. Expenses have been kept low by a simple standard of living, the staff giving the lead by voluntary sacrifice as a community pledged to uphold Bethel's ideals.

Numbers have mounted steadily in the Asram classes, school and industrial section, girls and women coming for training from all over the diocese. A flourishing nursery school, a baby crèche and a dispensary have grown up from small beginnings. Bethel also includes some orphans in its "family" and converts, whose wonderful stories have yet to be written, who truly through many sorrows have entered the Kingdom of God. The children live in separate cottages with a house-mother and learn how to run a home. There is also a special home-science class.

A sense of purpose and harmony strikes one at the outset of a visit to Bethel. On silent bare feet, in the simple traditional white dress of Travancore Christian women, each member of the Asram goes about her business of work or worship. Only one servant is kept, and mainly for errands outside the Asram. The aims of "Simplicity, Sincerity and Sacrifice" chosen in the beginning, are still the watchwords of the Asram.

Nineteen hundred and thirty-two is recorded as a year of "Sabbath rest" at Bethel after six years of building. However, there were still pressing needs, particularly for a chapel. In the fifteenth year of Bethel's life, and the ninth of its life in its own building through prayer and sacrificial giving, the chapel was built. It stands near the central block of buildings, simple and dignified, high and spacious, opening on to aisles running the length of the building on either side. The blue hangings, red-tiled floor, white walls and greenery outside, all help to emphasize its atmosphere of coolness, strength and peace. It stands tranquil in the beauty of holiness. On the east wall is inscribed the verse that Bethel has made its own: "As seeing Him Who is invisible." The only seats are grass mats rolled up when not in use.

On rising in the early morning, the different groups in the Asram sing a hymn of praise before doing anything else. The one occasion in the day when the whole Bethel family meets is at morning prayer in the chapel. The school children, Asram members and other groups file in and take their places standing, in a quiet orderly manner. Prayers are short but living. At this time first fruits from the various plots in the compound are offered and money-gifts put into the Thanksgiving Box by anyone who has any special cause to give thanks and rejoice. This money is set aside for evangelistic work. Daily intercession is held for the Asram members at the end of the morning, and a five minutes' break is made at midday when all stop whatever they are doing to pray for revival in the Church. Every Wednesday is kept as Prayer Day when the ordinary Asram time table is put on one side and time given up to prayer, Bible study and intercession. The chapel sometimes witnesses baptisms and confirmations of those who have come to know the Truth at Bethel.

Bethel Asram now has two branches, one in the north and the other in the south of the diocese. It has sent out workers to many needy fields. A recent development is the training of women leaders under a diocesan scheme for which adequate buildings have been erected. A rest-house has been given by a senior missionary for Bethel's many visitors and those in need of quiet.

"Bethel Day" witnesses a wonderful in-gathering of the friends of Bethel from all over the diocese every year; women have been known to walk in thirty-five miles from their outstations to attend. A thanksgiving service in the chapel with an overflowing congregation is followed by an inspiring gathering under a temporary shelter in the compound. Up to Rs. 3,000 (£230) has been taken on that day. At midday, rice is served to a great company seated in rows on the floor, reminiscent of the Feeding of the Five Thousand.

And so, as we leave Bethel Asram till another chapter has been written in actual experience, let us praise the Master Builder and pray for those whom He is using as His instruments.

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## AUSTRALIAN HELP FOR WESTERN SZECHWAN

In October of last year the Archbishop of Sydney and Mrs. Mowll paid a special visit to their old Diocese of Western Szechwan to join in its jubilee celebrations. As a token of Australia's partnership with the Church in West China a gift of £1,000 for the rebuilding of the cathedral and £2,000 for famine and other relief was presented by Archbishop Mowll on behalf of the C.M.S. of Australia and Tasmania, which is already responsible for the support of Bishop Song.

The Constitution makes no distinctions as to race and colour in its membership, for Clause 41 says :

All baptized persons owing allegiance to the Church of the Diocese of Central Tanganyika and conforming themselves to the common order of this Church shall be recognized as members thereof.

Provision is made for the self-government of the Church in the Constitution and in the Canons of Discipline with rules and regulations drawn up by Synod, the powers of which are exercised by the Diocesan Council between meetings of the Synod.

The Church is proving itself self-governing and is also self-extending. There were two African clergy in the diocese in 1927. To-day there are thirty. Six went to the Front in this war as Chaplains, and their Senior European Chaplain wrote of three of them :

... They are all perfectly splendid, and it is obvious that you gave of your very best. They have taken the rough well and I have not had a grumble or complaint from one of them. It is most humbling to work with such devoted men of such sound church teaching and so strong a faith. All three of them have gradually won the confidence and admiration of the European Company Commanders and Commanding Officers.

The greatest extension has been in the western part of the Diocese, on the further side of the Victoria Nyanza where I remember going twelve years ago—200 miles journey from the lake—to choose the site of a new mission. It was entirely new country and the whole place untouched except by the Roman Catholics from the Belgian Mandated Territory. To-day we have in that area, known as Bugu, 500 communicants, thirty African teachers and evangelists, flourishing schools, a growing hospital, an African Priest (an early convert in Bugufi) and six of the young men are in training for ordination under Archdeacon Kidner at Kongwa Training College, near Mpwapwa—the new is being linked on to the old.

At the invitation of the Government, work was opened among the Waha, a great tribe of a quarter of a million, between the Victoria Nyanza and Lake Tanganyika. To escape the ravages of the tsetse fly, the carrier of sleeping sickness, the whole of the tribe has been transplanted by the Government from their homes in the bush to concentration areas where the bush had been cut down. The Government asked us to open social centres in the new areas which have now become Churches. The southern terminus of this chain of missions is at Kigoma, close to Ujiji, on the shores of Lake Tanganyika, where Stanley found Livingstone. We are now building at Kigoma a mission base for that district, and the young missionary in charge reports attentive and receptive hearings in Ujiji and enquiries as to when he is coming again. Thus is being fulfilled Livingstone's commission, "Do you carry on the work which I have begun."

Islam is entrenched at all the main railway centres. Here churches for Europeans have been built in which the de-tribalized natives in the town also meet together for worship, compelling us to recognize them as part of our Church organization. Many of them are the bad



A special meeting of the Federal Council of the Church Missionary Society held in Melbourne, presided over by the Primate, was addressed by Bishop Heywood. He brought a message from the Archbishop of Canterbury that if Australia would provide for the new Bishop, he would be prepared to consider nominations from the Council. The result of that meeting was that I was summoned to Canterbury by the Archbishop with the request to come to England via East Africa and survey the situation.

The Jubilee of the Uganda Church gave me a delightful opportunity of seeing what had been accomplished there. I went to Kenya and Tanganyika, attending the first Conference at Nairobi concerning the formation of a Province where I was able to put before those present Australian methods of provincial organization which formed the basis of the draft agreement for a Province of East Africa which still awaits consummation and realization.

On All Saints' Day, 1927, I was consecrated Bishop of Central Tanganyika in Canterbury Cathedral. I immediately returned to Australia for recruits. Sixteen were in the party which arrived in Tanganyika the following year. Schools were opened, medical work extended, European services developed and a Cathedral planned at Dodoma. Since then the Diocese has gone steadily forward in its policy of co-operation with Government, finding, however, periods when such co-operation was most difficult owing to Government world-loyalty to the principle without the reality. At present we are most happy in the fullest co-operation.

A Synod of the Diocese was summoned including Africans and Europeans, women delegates as well as men, and a Constitution for the Church of the Diocese was drawn up when the following fundamental declarations were agreed to and accepted:

1. This Church, being a part of the One Holy Catholic and Apostolic Church and in communion with the Church of England in England, will ever remain and be in communion with the Church of England in England and with national regional or provincial churches maintaining communion with that Church, so long as communion is consistent with the solemn declarations set forth in this chapter.
2. This Church doth receive all the canonical scriptures of the Old and the New Testaments as being the ultimate rule and standard of Faith given by inspiration of God, and containing all things necessary to Salvation.
3. This Church doth hold and will continue to hold the Faith of Christ as professed by the one Holy Catholic and Apostolic Church from primitive times and in particular as set forth in the Creeds known as the Nicene Creed and the Apostles' Creed.
4. This Church will ever obey the commands of Christ, teach His doctrine, administer His Sacraments of Holy Baptism and Holy Communion, follow and uphold His discipline, and preserve the three orders of Bishops, Priests, and Deacons in the sacred ministry.
5. This Church doth retain and approve of the Book of Common Prayer and the doctrines and principles contained therein and will not in any revision of the Book of Common Prayer or otherwise make or permit any alterations which would change the character of this Church as shown by its assent to this as well as to the other solemn declarations aforesaid.

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lads of the town, but it is good that they feel they can find a spiritual home in our churches and our evangelists or pastors ready to help guide and restore them. There are six Mosques in Dodoma, but the Cross surmounting the dome of the Cathedral of the Holy Spirit there is a pledge that the Cross shall win the field.

Self-support is being taught in every settled congregation. Pioneering work among the heathen needs outside support. All the African clergy and numbers of African catechists are locally supported: many Africans give their tenth. The periodical famines make self-support very difficult at times. Rains fail and there are no crops, little food and the clergy suffer with their people. Yet in the midst of a poor season at one place, the people brought as an offering to their Church 27 head of cattle, 36 goats and 10 sheep, and the women brought their chickens. The service of dedication in the court-yard of the Pastor's home, with the animals in the centre, the clergy robed with me, was full of joy and blessing to the givers as well as to the Pastor, for whose support the offering was made.

Owing to the growth of the Diocese and the appreciation by the African of Episcopal leadership, the Rev. W. Wynn Jones was consecrated Assistant Bishop on February 2nd, 1943.

During the war he and I have been in the Middle East for confirmations in Swahili for East African troops. My most thrilling experience was the confirmation during Passion Week, 1945, of sixty-five East Africans in St. George's Cathedral, Jerusalem, presented by one of my own African clergy.

The rehabilitation of the African soldier into the settled life of the country is a task which now confronts us, as well as the deepening of the spiritual life of the Church for which European help is greatly needed. Our ideal is the Church of the people of Central Tanganyika gathering into itself and hallowing their highest and noblest aspirations as Christ is exalted among them.

## CO-OPERATION IN JAPAN

On August 16th, the British prisoners-of-war in the Wakinohama Camp and the local internees on Futatabi were released. Bishop Yashirai of Kobe immediately offered to take a Holy Communion service for the prisoners. The Colonel who was in charge of the prisoners-of-war gladly accepted the Bishop's offer, fetched him in a car and took him to the camp where the altar was draped in a white parachute. The Bishop had breakfast with the Colonel, and it seemed as if years of care and anxiety rolled off the Bishop as he talked with this young Englishman.

*(From a letter from an English woman missionary  
who was in Kobe throughout the war.)*



# INTERNMENT—A STUDY IN CO-OPERATION

By ETHELDREDA FISHER\*

**W** EIH SIEN Civil Internment Centre, to give it its official title, seems to have been quite the best of all the Japanese internment camps—in fact the ills we had to complain of are probably inseparable from the very nature of internment: loss of freedom to go outside, overcrowding and consequent complete lack of privacy, and under-nourishment, which was due partially rather to war conditions than to ill-will.

The ordinary internee need have no dealings with the Japanese guards beyond being punctual in attendance at roll-call twice a day. We were not compelled to bow to them, and the only order as to our behaviour was tactfully translated "When meeting a Japanese guard step to port or starboard; avoid a head-on collision." Naturally those who were caught transgressing their laws by engaging in marketing over the wall, talking to Chinese, or removing goods belonging to the Japanese were subject to discipline, but this was usually of a lenient character. The sentence of a fortnight's solitary confinement on a Trappist monk, who had brought marketing over the wall to such a fine art that we could hand in a shopping list and receive the goods in three days' time, could hardly be called severe. Apart from such contacts all communication between the internees and the Japanese was done through the Committee of nine men elected by ourselves, and all the organisation from A to Z was in our own hands. To quote one of the first speeches made in camp: "The camp is ours. Make it go."

The camp in which we were was a large American Mission Compound in the centre of the Peninsula of Shantung. The country there is quite flat though low hills can be seen about ten miles away. The Mission had had a modern hospital, primary and middle schools, and a large theological seminary. Great attention had been paid to the planning and beautifying of what must have been originally a rather uninteresting area, and over fifty different varieties of flowering trees and shrubs had been planted. A fine avenue of catalpas up the main street gave great joy both by their beauty and the thick shade they afforded in the hot summer. The empty buildings alone remained for our use. They included the hospital, denuded of every scrap of equipment including the water-pipes, several large schools with classrooms and dormitories, a large assembly hall seating 500, and rows and rows of small rooms. The only furniture provided were small square tables and hanging bookshelves, one for each small room and one between two or three people in each dormitory.

\* Miss Etheldreda Fisher is a S.P.G. missionary in the Diocese of Northern China.

Between March 15th and April 5th, 1943, 1,800 men, women, and children of seventeen nationalities from all over North China were decanted into the empty buildings, empty no longer but a "wonderful jam", as a Red Cross letter recounted. The Japanese evidently took the remark as a tribute to their catering and let it pass.

Somehow a housing committee sprang up as by magic and families were assigned a room each; single people were allotted to dormitories. Those in dormitories had actually more space than those in the small rooms, for in dormitories most people were given six feet by seven feet six inches, while in the small rooms parents and one adolescent or two small children were crowded together in a space nine feet by thirteen feet.

British, Americans, Belgians and Russians predominated, not that Russians *qua* Russians were interned, but Russian wives of other nationalities were said to number 300, and from the amount of the language heard in camp might well be more numerous.

A more interesting experiment can hardly be imagined. Barrie has a miniature of our experience in his Admirable Crichton, for we were of all ranks and grades from the directors of big business firms to the half gypsy, half Chinese slum dwellers of China ports, and from the University professor speaking seventeen languages to the Chinese wife of a British man who only knew her own. Five hundred Roman Fathers and Sisters were there for the first few months, and when they left the camp was filled up with English school children from the China Inland Mission School and with 100 Italians. But not all the position, wealth or education ever gained anyone in the camp one ounce more food, or one inch more room, or exemption from any kind of community work.

From the outset it was announced that two to three hours work a day for the community was incumbent on every internee, unless exempted by medical certificate. The Employment Bureau assigned work, listened to complaints, readjusted burdens and adopted any means necessary to induce unwilling workers to bear their share. When we had finally settled in it was found that hours of work were by no means even. Doctors, nurses and teachers doing their own jobs had far longer hours than those toiling at unaccustomed tasks. Those doing arduous manual labour or the disagreeable task of latrine cleaning had short shifts or more days off. Light duties such as work in the mending room or library involved longer hours. The preparation of vegetables for the kitchens took much longer at the beginning of camp life than at the end when vegetables, and indeed all food, was getting lamentably scarce. Towards the end of the time most people except doctors and nurses were working shorter shifts on community work. Under-nourishment was making itself felt, more people were being put on to light work, but at the same time we were more adept at our work and could do it more efficiently and quickly.

The fact that emerged from the attitude to work in the camp was that any burden can be cheerfully borne if it is generally felt to be fairly distributed. Daily work was both hard and tiring especially as so few of us were doing work to which we were accustomed. Among the

7,700 were 500 children of school age, of whom only the elder did night camp duties, serving at meals, pumping for very short shifts or fly swatting. There were also a good number of elderly folk and invalids to be cared for, so that the able-bodied had more than their own share of work to do. All water for the camp was pumped up by hand from eight pumps and for many months of the year the wells ran dry about midday so all the morning long queues were waiting their turn for a half-bucket. Under these conditions laundry was most tedious.

Every kind of labour became more difficult owing to lack of equipment. At the start only one brush for scrubbing vegetables, eight knives and three pails were provided for a kitchen of 500, and the pails had to be used in rotation for washing vegetables, fetching drinking water and washing up. Endless delays naturally occurred, and queues were long and slow in moving. Nevertheless the camp was a cheerful place on the whole; occasional waves of depression attacked us from time to time, when the news that filtered in seemed to point to prolonged captivity. But so long as each obeyed St. Paul's injunctions and carried his own kit and helped bear each other's burden life was tolerable, companionable and had plenty of amusing episodes. The people who really suffered were those who could not or would not adapt themselves to living in crowded quarters and were continually endeavouring to obtain an extra foot of room in the dormitory or trying to find some excuse for obtaining extra food or avoiding community work.

Apart from these non-co-operators the work was cheerfully and most efficiently performed. In spite of fuelling difficulties hot water and gruel for breakfast, stew for lunch and soup for supper were served piping hot and more often than not punctual. A limited amount of hot water for laundry could be had for several hours a day; mending and patching was done for those unable to do their own; expert dressmakers helped those lucky enough to have something to make or renovate; a library of 5,000 books exchanged on an average 200 books a day; dramatic, religious drama, orchestral and choral societies provided entertainment of an high order at every week-end, attended usually by nearly 1,000 campers. Perhaps the high spot was reached in a performance of *Androcles and the Lion*. The scenery on the Appian Way was painted by an Italian, the lighting was managed by a Russian and the caste was mainly British. Incidentally this performance gave rise to one of the most animated discussions in camp for while some missionaries took parts in it, others inveighed against it for its supposed anti-Christian bias.

In all work co-operation between the different nations was complete. Even when the Italians who at first were segregated were allowed to mix with us and thereby became liable to camp duties, no national prejudices marred the general good feeling. Members of committees elected every six months were elected on their own merits, not on account of nationality: the cooks in No. 1 Kitchen included those by birth American, British, Chinese, Jew, and Russian, and the broth far from being spoilt had variety imparted to it.

Co-operation in Christian service was also most effective. A Women's



Auxiliary was formed and a rota kept of all those who could find time in addition to their own community job, to do some work for any special need. In case of sickness volunteers would do the housework, look after children, fetch meals and do the laundry. A great deal of adult education or individual coaching came under the heading of voluntary work.

Neighbourliness was certainly a striking feature of the camp, and whatever our faults of grousing and tendency to more than occasional backbiting, our actions, we hope, spoke louder than our words, and no one looked in vain for help in trouble.

Co-operation in Christian worship did a great deal to help us to discover the deep nature of the unity that underlies our differences. We did nothing hastily or thoughtlessly, and it seemed at first as though our different expression of the conception of the Church would frustrate our desire to shew our unity in Christ by some outward action. In North China by far the largest missionary societies at work are the American Presbyterian, Methodist and Congregational (Board of Missions). Of these the Methodists retain a Wesleyan conception of Church Ministry and Sacraments; the Congregationalists have abandoned the Ministry and sit loosely to the Sacraments, e.g. adult Baptism is not regarded as necessary, a form of reception into the local congregation taking its place. The Presbyterians are somewhat divided into two groups: one tends to be Fundamentalist and guards jealously the solemn nature of the Ministry and Sacraments; the other group emphasizes social uplift and the improvement of the standard of living as an integral part of the Kingdom of God, and can only be described as vague in its attitude to doctrine, ministry and sacraments. English Methodists, the China Inland Mission, the London Missionary Society and many smaller bodies were also represented in camp.

Before we were interned certain events had taken place in North China which influenced our thought. As soon as the war with Britain and America broke out the Chinese Christians of all denominations were ordered by the Japanese to dissociate themselves entirely from their Western friends, and to unite in one church to be formed by the Japanese and to be subject to them. Almost immediately the Roman Catholics were exempted from this order, which remained in effect for all other Christian bodies. During the sixteen months between December 8th 1941, and our internment many meetings of Chinese Christian leaders were summoned by the Japanese to organize this new "church," and in them all the Rev. Timothy Lin, now Assistant Bishop-elect of North China, and the Methodist Bishop Chiang courageously maintained against all comers that the formation of a new Church was unthinkable. The Church was one and had been founded by Christ; baptized Christians were members of it and could not enter any new body. At the risk of imprisonment and of all that that might entail they won their point. The Japanese agreed to a federated organization being formed with which they might deal, and left Faith and Order untouched.

With the echoes of this victory in our ears we found that the first proposal in camp was to form a "Union Church." In Peking and Tientsin there are Union Churches for the English-speaking members

of the community, but the word refers to the building or to the congregation and has only a local significance. But in Weihsien it appeared that more was intended and implied, and by acceptance of the proposal it would certainly appear that we were giving up the position that our Chinese friends had risked their lives to defend. Yet we were earnestly desirous of witnessing in the camp to the unity which through prayer and work and consideration we had come to realize very fully among ourselves. With prayer and intercession we found the way to co-operation in worship even if not yet to complete unity.

We called the organization the Weihsien Christian Fellowship, and as Anglicans were unwilling to enter the fellowship by any form of service which might appear to regard it as a new body it was agreed that all Anglicans who wished were *ipso facto* members of it. Once in six months we elected fifteen members to act as a council. All arrangements as to services and meetings were submitted to the Committee of Worship appointed by the council. From the outset it was agreed as a matter of course that the Anglican Eucharist lay outside their province. Sunday Mattins at 11 a.m. was a Fellowship Service arranged by the Bishop; the afternoon service was arranged by the committee, as was also a Tuesday evening Intercession service and other occasional services.

It was interesting to see how we learned from each other other in ways of worship, and how the manner of our services changed. Anglican Mattins became less stereotyped, with occasional explanations or application to local circumstances. The Quaker influence was seen in intercession services. At first when the notice was given "Let us pray in silence and then will one or two lead us in prayer," no time was given for silent prayer but one prayer followed another as though silence was a thing to be dreaded. Indeed on one occasion the plea has been made "Has no one anything to say to the Lord to-day?" But as time went on the Quaker stillness was appreciated and we learned to pray in silence and together. The Litany form often took the place of long prayers, and the Salvation Army influence was felt when prayer was broken by a chorus sung several times in the interval between prayers. Towards the end Worship was given a far larger part in the Sunday afternoon services, in which at first the sermon occupied the main part.

We learned to pray for those leading services rather than to criticise, and that was specially necessary when men of such differing traditions used the forms of words to which they had grown accustomed in leading those who were not used to them. At special seasons the Committee would appoint a group to arrange special services and to continue as a prayer group, meeting once a week to pray for those leading the services, until the close of the course. The American Free Churches learned again the variety imparted to worship by observance of the Church's seasons. Advent, Lent and Whitsunday were marked by special services, and even some of the Saints were held in remembrance.

It was therefore a source of the greatest grief and disturbance of mind to us all that not yet could we unite in the Service of all others which should have been the very bond of unity. The Holy Eucharist which

we Anglicans valued so highly and without which we should have found life in camp doubly and trebly hard, was celebrated daily in any room that could be found vacant at the time. Usually we used some classroom very early before it was needed for other purposes; no room we used was big enough to allow of an altar rail, and the Priest came round to us in our places. On Sundays three or even four Celebrations were necessary.

As has been customary for many years in the North China Diocese baptized members of other communions are welcome to partake as guests. Several in camp having experienced the privilege were prepared for confirmation. There were several marriages in camp, and the young couples came together to communion on the morning of their wedding, and having made this good beginning to their married life came Sunday by Sunday afterwards.

All this time nothing has been said of the Roman Catholics, because they did not join in the activities of the Christian Fellowship. But outside the Fellowship a large progress in mutual understanding could be felt. For the first five months of camp there were something like 400 Fathers and 200 nuns in camp, and it was to our mutual sorrow that at the request of the Pope all were given permission to return to monasteries and convents in Peking, leaving only about twenty Priests and six Sisters behind. During their time with us they had gained the respect and admiration of all for the way they threw themselves into the work. No task was too heavy, no work was too dirty but the Fathers would volunteer for it, while in particular the Dutch Sisters will long be remembered for their skill in producing nourishing soup out of the vegetable discards of other cooks. Their singing too was something to be remembered, and even the most confirmed Protestant realized that the High Mass on Sundays was music put to its most worthy use.

A sing-song once a week with special topical songs on camp happenings conducted by Dutch Fathers was enormously popular with young and old, and did a tremendous work in fostering *esprit de corps*, and raising morale. Many agreed later that if the Fathers had still been there with their sing-songs we should never have fallen to such depths of scrounging from fellow campers as we fell to in later days. Even Japanese guards were seen to be enjoying a Punch and Judy show of "Marketing over the wall by a Trappist Monk."

From working together we fell to discussion, and if we began to understand the Roman position better, we, both Protestants and Anglicans, were a revelation to those Dutch and Belgian Fathers. "I did not know Protestants were religious," said one; "I thought they were political only. There is only one in my home town, and he does not go to church." The congregation of 300-400 at the Sunday afternoon service removed that misapprehension for ever, we hope.

Then they "discovered" the Anglicans, and several were present not once but many times at the Eucharist, and as, for one service, we occupied on Sundays the same building, they left their Altar and Hangings for our use. On Christmas and Easter when we wanted to have one Celebration instead of the three or four necessitated by the smallness



of the room, they made a time for us between their early Masses and the High Mass.

Later we formed discussion groups, discussing at first those things we hold in common; there were joint groups with Romans, Quakers, Free Churchmen and Anglicans finding how near we were to each other in the doctrine of God, and Christ and the Holy Spirit. We discussed also, sorrowfully but not bitterly, the points on which we differ, and many misconceptions and prejudices were cleared away. With one Belgian Father, who might have been the prototype of the missionary priest in Cronin's *Keys of the Kingdom*, we discussed methods of evangelism. He described to us a Brotherhood which had shewn a new way of Christian life in a country district. After some ten years the "Little Brothers" had almost all suffered martyrdom at the hands of some anti-Christian Communists, and their leader, for whom Chiang Kai Shek had a great admiration, had died shortly after his deliverance from their hands. Father de Jaegar was hoping to take Chinese nationality and restart the Brotherhood on a rule of Franciscan simplicity.

In speaking with him union did not seem so very far off, and when we differed from his views, he had a most lovable, simple way of saying "These things also the Dear Lord will make clear to us," and the things on which we differed seemed to fade into insignificance in comparison with the things in which we were at one.

*THE SCIENCE OF RELATIONSHIPS: Report of a Rural Life Conference held at Downe House, Newbury, January 8th-11th, 1946.*  
C. M. House, 6, Salisbury Square, London, E.C.4. Price 2s.

This is an important and stimulating report. The Conference was called to consider the problem of co-ordination between rural and urban work especially in the mission field. The addresses reprinted in the report were given by leading authorities. Dr. C. E. Raven in an address on "Towards a Christian Community" makes the central theme clear; "through the re-integration of life in rural communities we may hope to recover a true appreciation of nature for our religion and a true sense of wonder and value in our science."

*THE WORLD CHRISTIAN DIGEST.* Edited by the REV. ROGER H. DE PEMBERTON. The Pathfinder Press, Rochester, Kent.  
Price 1s.

This new Digest aims at "bringing together in a condensed form articles of interest, inspiration, and instruction from many countries and races." The method is similar to that which has proved so successful in the *Literary Digest*. The first number is readable and full of interest; it contains articles from the United States, France, Australia and Germany as well as from Great Britain, dealing with a wide variety of subjects. This new publication should supply a real need, and we hope that paper restrictions will soon allow it to be issued monthly.

# RELIGIOUS EDUCATION IN THE WEST INDIES

HOPES AND FEARS

By EDWARD C. RICH\*

A RECENT visit of a month's duration to the Island of Jamaica as a delegate from S.P.G. has enabled me to gain some impressions of the life and work of the Church in the West Indies. Together with the Chairman of the Standing Committee (Arch-deacon Bradfield of Croydon, now Bishop of Bath and Wells) I was commissioned in Westminster Abbey by the Archbishop of Canterbury at an impressive Service on January 4th, 1946. The service was a unique occasion. The Mother Church of England was solemnly sending forth representatives to a daughter Church which is a self-governing Province under its own Archbishop. Moreover, the offerings from all the dioceses of England in response to the appeal for £100,000 were being dedicated and the whole service was an act of prayer and praise to Almighty God on behalf of the Church in the West Indies. Therefore I set sail on January 9th for New York by the *Queen Elizabeth* with a real sense of a Divine Commission. I set out with a curious feeling of vagueness not knowing precisely what I was going to contribute to the forthcoming deliberations and debates that were to take place with the Synod of Bishops and the Conference of American and Anglican Bishops in the whole Caribbean area. I only knew that the Bishops of the Anglican Province were anxious to have someone from England with a knowledge of educational problems, who was familiar with the working of the new Education Act in England. That was the reason for my being asked to go. But in spite of some preliminary meetings in S.P.G. House and a study of many interesting letters from the Bishops, I was still very perplexed in my mind. What bearing, I wondered, could our local problems have upon the educational problems facing the Church in the West Indies? The situations must be entirely dissimilar. Such knowledge of these questions as I possessed was bound up with the special historical problems as they have gradually arisen over many years in this country. However, I had been asked to go, and, as I say, I went forth somewhat in the spirit of Abraham—"who knew not"! Undoubtedly there was much value in the very uncertainties. I arrived with no preconceived ideas; I was coming solely in an advisory capacity to be in the position of a patient and sympathetic listener while the Bishops talked and spoke freely and without restraint of their hopes and fears. That is just what was wanted. After all, these men are very isolated and they are a long way from one another and from home. The distances from one end of the Province

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to the other are considerable and transport even by air is difficult. Moreover, the six years of War had intensified the separation from England which takes the best part of a fortnight to reach by sea.

When, therefore, we met the atmosphere was one of the greatest friendliness and fellowship. We were indeed "a happy band of Brothers." We were housed for the occasion in St. Peter's Theological College which is adjacent to the Bishop's house in Kingston, Jamaica, and the Bishop of Jamaica, Dr. W. G. Hardie, who is also Archbishop of the West Indies, presided at all our deliberations. Apart from the actual business of the Provincial Synod which of course I did not attend except when I was called in for occasional discussions, we had a Conference with the Bishops of the American Church who are working in the Caribbean Area. These also included the Bishop of Michigan, Dr. Creighton, who was the personal representative of the presiding Bishop of the American Episcopal Church.

In addition to these official meetings we had many other engagements and interviews with all sorts and conditions of important and leading men and women in the Island. The Islanders received us with enthusiasm and gave us such a welcome that at times it was almost embarrassing! By the Governor who presided at the opening meeting in the large Theatre of Kingston, as well as by men and women and children in the smallest village the same warm and generous welcome was given.

One evening the Archbishop invited the leading representatives in Jamaica who are engaged in Social Welfare to meet us. Most, if not all, of these men and women are Negroes. They gave us a clear picture of their various activities and it was evident that, speaking generally, they dearly desire the full co-operation of the Church in their work.

The arrangements for our visit were most carefully prepared down to the smallest detail. We were royally entertained and every thought was given for our comfort. Nothing seemed to have been overlooked! The people vied with one another to make us feel at home, and undoubtedly they rose to the occasion with the utmost pleasure. This in itself ought to encourage our fellow Churchmen, and I frequently heard the comment by clergy and other Church workers that if we did nothing else our presence will have left a lasting impression for good. I am anxious to make clear the sort of background to our deliberations and contacts because in assessing the value of such a visit as I was privileged to make the atmosphere is all important. Undoubtedly God's blessing was resting upon us and everything went according to plan.

The timing of our coming was also opportune and fitting. The West Indies are, like the rest of the world, passing through a time of crisis. Change is in the air. There is social and political unrest, and Government is taking a far more interested and practical part in the working out of detailed planning for the welfare of the people. As a result of the shocking conditions revealed in the report of the Royal Commission under Lord Moyne, the social services are being developed at an increased speed. Jamaica is seething with disturbances. Whilst we were there a serious strike broke out at the Mental Hospital, where the Nurses went out leaving the inmates to look after themselves. This



immediately spread to the Railway and other public services. This is the more distressing because Jamaica has been granted a new Constitution within the past two years, and the present Government is being run by one of the parties who have a serious rival in an opposing Union. It was the latter which called out the strike at the Mental Asylum.

It was fortunate therefore that an opportunity was given us to meet the leaders who are actively engaged in Social Welfare. It was evident that a body of keen and enlightened men and women is devoting itself to the improvement of conditions and to the general education and well-being of the people. This work takes many forms. There is what may be called Community Education in rural areas. By this means many cottage industries have been initiated and encouraged. Community centres have been established in many villages. Underlying all this the chief aim is to stimulate a spirit of self-help so that the people may learn to make their own recreations, and cultural interests. In a valuable Survey issued by the "Community Education Committee" of Jamaica it is "emphasized that in this programme the purely educational and the economic aspects of the work are closely interlocked and must be considered as parts of the same work. Indeed day by day there is fresh evidence that without a powerful incentive for self-improvement (which in many cases is derived from the realization of an economic need) any programme of Literacy or Education will fail. A purely economic need is however not the only stimulus. With trained officers a general desire for more Education and better conditions can be roused. . . . Every problem when solved by a group leads to a desire for the solution of other problems, and this desire may be guided to instil an increasing appreciation of the cultural side of life."

All this work which is now being undertaken by skilled leaders has of course Government backing and financial aid. It might appear as if the days are numbered of the Voluntary Social Services of which the Church has been the pioneer and has had to supply everything in the past. But this is not so. In fact, rightly understood, the Church has still a vital part to play if only it will rise to the opportunity. Much spirited criticism against the Church and Clergy was made at this meeting for not being readily forthcoming. In fact, it was even said that jealousy was far too often the motive that governs the attitude of many of the Clergy. Yet there does seem to be a genuine desire on the part of the Social Welfare authorities for the help which alone the Church can and should give. The following quotation from *The Church in New Jamaica*, by J. M. Davis, published in 1942, is printed in the Survey. I have already mentioned:

Government and secular agencies provide the legal, economic, and social framework for the reconstruction of society, but they are powerless to impart to men and women the inner power by which they can break the inertia and change the ways of life which hold them back and use the opportunities which Government has provided. The Church of Christ supplies this energising power and can interpret to Jamaicans the spiritual significance of the institutions with which the Government and secular agencies provide them. The Church must imbue the relationships and institutions of society, marriage, the establishment of the home, the rearing

of children, and personal and community relationships with their deepest meanings. Their inner spiritual content can be supplied through the discipline and teachings of the Christian religion and through it alone.

Of course it is one thing to state the position thus clearly. It is not always so easily worked out in that way in actual experience. The problem facing the West Indies in making a proper alliance between the forces of organized religion and those of Government in Education and Social Welfare is a familiar one here in England. I would therefore interpret the hesitations and lack of enthusiasm displayed by many Clergy and Church workers as due more to a justifiable and easily understood apprehensiveness rather than to jealousy. There are real dangers in secular activities of this nature divorced from religious and spiritual motives. And also undoubtedly many mistakes have been made in trying to do the thing too quickly. Simple villagers are sometimes being almost hustled to improve themselves before they are spiritually ready to assimilate the new knowledge. What is needed is much patience and forbearance on both sides. It would indeed be a tragedy and disaster of the most calamitous nature if there is a failure on the part of the Church to co-operate with the Government simply because mistakes have been made. The situation is too serious to allow of such a divorce.

What I have said about the relationship between Government and the voluntary social services applies with special significance to the whole problem of Education. It is difficult to generalize about this question so far as the West Indies is concerned because there is wide variety from Colony to Colony in the system of the control of Schools, the appointment of teachers and financial aid. Moreover, it is important to recognize that the political constitutions in the colonies differ widely from one another. Jamaica, as I have already mentioned, is working under a new Constitution, and large powers of self-determination have already been granted. Suppose it were determined that all Schools in Jamaica should be secularized and all Government grants be withdrawn from denominational schools in the Island, that would be a matter for the Legislature to determine, and nothing could be done in the matter by the Secretary of State for the Colonies in London. On the other hand, so far as anything of an official nature has been said on this question (as, for example, in the Moyne Report), the due and proper place of "Religion in Education" has been fully recognized. In fact a whole section has been devoted to the subject, and it is well worth while that full publicity should be given to the carefully chosen tribute. In Chapter VII—section 9—of the West Indies Royal Commission Report occurs the following statement :

We believe that the denominational system has the support of a large proportion of the population, and any attempt to abolish it would give rise to serious opposition. And there are certain considerations which lead us to the conclusion that its retention in some form is of positive educational value. One characteristic of the West Indies is the regrettable absence of those factors and traditions which elsewhere make for social cohesiveness and a sense of membership of a Community. Almost the sole integrating agency has been the religious influence exercised by the

Churches. Religion plays an important part in the life of a large proportion of the population, and if, as we hope, education is to perform its proper function of the creation and transmission and continual improvement of a social tradition, it would be most unwise to cut it completely adrift from the Churches. We hope to see education, in its broadest sense, come to be regarded not as something extrinsic to the life of the people but as a part of it in which they have a lively interest and for the running of which they may in time to come share the responsibility. This development will be much facilitated if it can be carried out in close collaboration with the Churches, the one important institution having intimate knowledge and the confidence of large sections of the community. It is true that certain modifications regarding the details of denominational control are desirable in the interests of Educational efficiency. We believe that the removal of causes of mistrust and criticism at present existing can be effected without divorcing education from an organic connection with the Churches, and that this would result in an enhancement of the prestige of the Churches and of their consequent value in education as in others of their fields of activity (pages 94f).

To this must be added the definite Recommendation 112 :

Existing facilities must be maintained for the giving of religious instruction in Government Schools by representatives of the denominations (page 132).

I should like to underline the sentence in the Report which speaks of "the regrettable absence of those factors and traditions which elsewhere make for social cohesiveness and a sense of belonging to a Community." After I had explained to the Bishops, in response to their request, the kind of background and the tradition both in religion and education which explains the Education Act of 1944 in England, one of the Bishops remarked, "You have been telling us that in England you have been living on your capital of religious tradition and that it is fast running out. We in the West Indies have no tradition at all." And when you add to this lack of background the demoralizing aftermath that has followed in the wake of slavery which has been the curse of the West Indies, we shall the more realize the urgency and necessity for sound religion in the educational and social planning for the future.

It is not to be wondered at therefore that the Bishops view the situation with grave misgivings. There are influences at work seeking to dispossess the place of the Church in education, and the present moment is fraught with difficulties. The next few years will largely determine the character of the education that will be given, and the Church is anxiously watching the whole position. If a working arrangement is to be arrived at between Government, the Church and the teaching profession in which the Church shall have a proper share in the field of education, certain definite proposals will have to be accepted. At present only in British Guiana has a satisfactory solution been drafted. Meanwhile plans under the Colonial Development and Welfare Schemes may easily go forward with little or no reference to this all-important aspect of school life. The situation must be watched from day to day not only in the Colonies themselves but also here in England.

I have spoken of the hopes and fears which must of necessity fill the heart of any considering Churchman as he views the whole field



not only in the West Indies but throughout the world. My visit to Jamaica to attend the Provincial Synod and Conference as well as very many interesting and happy contacts, have been a great help to me in clarifying my own thoughts and deepening my own convictions on the problems facing us. There is a real advantage in studying these problems in the simpler and less complicated conditions that prevail in a small Colony. I came home with a stronger conviction than ever, that the only hope for our world is to be found in a real return to God as revealed in Jesus Christ; that we must enthrone Christ as the Lord of all good life and claim all human activities for His service. If the tasks confronting us are in these days more complicated because there is so much more knowledge to assimilate and so many details of a technical nature to master, yet the underlying principles are just the same as they have ever been. There is no cause for despondency, for God is with us still and we have the endowment of His Holy Spirit to illuminate our hearts and minds and to guide our feet into the way of peace. But we must seek Him with all our hearts and submit all our planning to His will. Thus shall we be surely guided and be given wisdom and understanding for our tasks done in His Name.

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### CHOOSING A HOSPITAL

One is apt to wonder why it is that, though there are not far from where Government Hospitals, many Africans will resort rather to Mission hospitals even though in the Government hospitals they will have nothing to pay for all the treatment given. The reason must be mainly that they are more kindly treated here in Maciene. It is true that our hospital must necessarily be lacking in the personal touch, as our staff is wholly African, and so is not very specialized in exceptional devotion towards their sick brothers. But, nevertheless, many come from the Government hospital areas to seek treatment here because they probably feel that they are more at home, because a neighbour has told them that in such and such a place they will get very good medicine for a particular disease.

*Manuel Francisco dos Remedios—  
Medical Officer-in-Charge, Lebombo.*

In one of the tribal areas of India hitherto closed to us the local Government is prepared to encourage the building of a fifty-bed Mission hospital to replace a most inadequate government dispensary. There is good reason to believe that all the money necessary to build the hospital will be provided. All we are asked to do is to provide the staff and run it as a Christian hospital.

*From the C.M.S. Newsletter—December, 1945.*

# THE AFRICAN STUDENT IN THE UNITED KINGDOM

By A. BONSU ATTAFUA\*

**Y**EAR after year scores of African students pour into this country with lofty aspirations to study what British educational institutions have to offer. They come with golden ideas about Britain for the educational system of the colonial world tends to hold up Britain as a romantic country. What lends colour to this tendency is the lordly life British officials live in Africa. I remember exclaiming to myself when the boat I was in dropped anchor in the Mersey: "At last, this is England!" Many other African students must have had the same feeling.

Naturally one would expect to encounter difficulties in a foreign country. To begin with there is the disadvantage of an imperfect knowledge of the language; English, the structure of which is very different from that of any African language I know, is by no means the regular medium of expression at home. A vocabulary that is inexact and inadequate is apt to give rise to misunderstandings.

Another difficulty centres round the understanding and appreciation of British culture and moral values. In material civilization Britain is very far in advance of any country in Africa. The African comes into contact with an industrial society detached from many of the activities and crafts which, at home, nourish the real spirit of communal interests and communal heritage. And, laying as we do in our African society a great deal of emphasis on the warmth of the human touch, we find that the comparatively cold attitude of the average British man or woman stands out in full relief. This is where the African loses. He receives little or no encouragement to make the many-sided personal contacts through which he can study the British people as they really are.

Some attribute this cold attitude to shyness, others to ignorance and out-of-date opinions about the African. It is hard to distinguish between shyness and ignorance, but a personal experience may serve to illustrate the second reason. About three months ago I was invited to give a talk at a private conference at Liverpool. As soon as I had finished speaking an Englishwoman came up to me and asked whether we could not send a resolution to the Ministry of Education asking for immediate changes in all the geography books on Africa in use in British schools. It appeared that I had disproved what she had been taught years before, about the typical African. I believe that it would no

\* Mr. A. B. Attafua is a former student of Achimota College in the Gold Coast who is now an undergraduate at Oxford. This short article may serve to illustrate the need which the Dean of Westminster's Appeal, inaugurated by a letter in *The Times* on Saturday, 27th April, 1946, is intended to meet.

be difficult to prove that the difficulties Africans come up against, such as that of finding lodgings, arise partly from the misleading information contained in obsolete books.

The stage of African development we have reached demands that Africans should do academic and technical work in British Universities. We are very grateful for the opportunities offered us. But I think that it is true to say that anything which predisposes the British mind to feelings against the African only makes the African approach whatever is British with searchings of heart. And if Africans come to the United Kingdom with set prejudices and set notions they are very likely to return home with a warped sense of judgment. We must not make the mistake of unscientific authors who, after a few years in Africa, have the unblushing temerity to generalize about the national character of that vast and varied continent. In their homes all British people are not the same. I have met very friendly ones, the memories of whom I shall always cherish.

About Christianity I would say only this—that the African tests in the United Kingdom all the message which the Christian religion brought to him in Africa. What else could he do seeing that this has been the home of Christian missionaries? What conviction he will carry back with him must necessarily depend upon the practical evidence he gathers in this land.

In this short article I have tried to suggest that any intimate understanding of the British people and their ways depends upon personal contacts and upon a sympathetic interchange of ideas in the informal atmosphere of British homes. And may I add that invitations and friendly contacts are most fully appreciated when they are truly spontaneous?

## 100 YEARS IN SOUTH AFRICA

In 1948 it will be a century since Bishop Gray landed at the Cape. In other words, in that year we shall reach the centenary of the founding of the Church in these parts. Churchmen have already begun to consider this forthcoming occasion. Our Bishop moved a resolution to the effect that, however this event might be celebrated in different parts of the Province, there should be the underlying idea of knitting our Church folk more closely together, and generally stimulating the provincially organized life of our Church. In the intervening time, he said, there should be preparation in two directions, one of these to be the kindling of the imagination of Church people as their attention was directed back to our varied and progressive Church history. A second thing that might be done was the raising of a Fund, a Provincial one, out of which grants could be made to selected objects. In referring to this as a million shilling fund, our Bishop said what he wanted was a fund not built up by large concerns giving large sums, but one secured by everyone giving something as they were able.

*The Watchman : Johannesburg.  
Report of Provincial Synod—December, 1945.*



# REVIEWS

*CHRISTIAN HISTORY IN THE MAKING.* By J. McLEOD CAMPBELL. Press and Publications Board. 15s. 6d.

This survey of the process whereby the Church of England of 1800 grew into *Ecclesia Anglicana* of 1930 is aptly described by its title, because the book leaves a vivid impression on the reader that he has been watching the growth of an organism, a structure coming into focus on the screen of history under the lantern light of the Spirit.

The tough groping enterprise in which so many stout-hearted men of faith have had a hand seems, at first sight, so incredibly haphazard, so costly in trial and error, so widely dispersed and thinly spread that to find it taking coherent shape makes one rub one's eyes, and in the end acknowledge, humbly and thankfully, the guiding hand of God. In passing, the quotation from Sir Thomas Jackson with which the book closes is superb, and the use to which it is put in the argument, inspired.

Canon Campbell has made *Christian History in the Making* a story of *people*, people venturing, experimenting, suffering, and triumphing in the faith and power of Christ, and he has chosen his method rightly, for that is what Christian history is.

There is a mass of material at hand for the telling of the story, diaries, biographies, records of missionary societies, Lambeth findings, and official documents; and it has been skilfully sorted out and put together to illustrate alike qualities of individual heroism and the principles for which the heroes stood and fought, and also to include at least some reference to all sorts of Anglican missionary agencies, and all types of Christian work. When you have read the story of the great expansion, which, after an introductory Section covering the early and mediæval period, occupies the eight middle chapters of the book (III-X), you are brought face to face with this. Granted that it is possible to trace a growing coherence in the structure and *ethos* of the Anglican Communion which has made a great contribution, not only to world-wide Christian fellowship (as, for example, at Edinburgh, 1910, and Tambaram, 1938), but also to the shape and coherence of the British Commonwealth of Nations (see page 319), has this growing coherence been so dependent on the circumstances of an expansionist era that it will disintegrate now that "there is no more room for sprawling over the vast empty spaces"?\* Or is it strong enough to adapt itself to "other kinds of growth besides sprawling"?\*

That the Anglican Communion has shown a high degree of adaptability is demonstrated by the facts adduced in Canon Campbell's chapter on "Acclimatization" (XI). That it has strong spiritual ties, we are

\* The phrases are Professor Hancock's.

reminded in the fine passage in his Report of the 1930 Lambeth Conference quoted on page 331.

Two vital questions await an answer and are bound to come before the next Lambeth Conference.

The first is stated thus (pp. 329-30): "So many of the safeguards on which, at one time or another, men pinned their hopes for the consolidation of the Anglican Communion have, one after another, been discarded that little seems left. The State connexion went first, unmourned. The vision of a Super-Synod dissolved. The central Tribunal was chivvied from the stage. The Articles were dethroned. The Prayer Book lost its pre-eminence. The notion of a Patriarch of Canterbury was still-born. . . . It may be questioned whether so massive a Society as the Anglican Communion ought to expect to maintain its solidarity if it adjourns indefinitely the adjustment of the different elements in its constitution, and the development of organs of consolidation."

The second question concerns the place and function of the missionary Societies in the new era. The case for central planning of mission strategy is becoming increasingly urgent. How does this fit in with the work of the Societies to whom the Anglican Communion, humanly speaking, owes its expanded existence?

Canon Campbell does not attempt to answer these great questions, but he has marshalled the material on which a decision must be based.

There are two useful maps on the inside covers showing the extent of the Anglican Communion in 1845 and 1945. The format of the book is so admirable that it is a pity that several misprints have been overlooked. The institution of the Propaganda at Rome, for example, was not 1662, but 1622.

Canon Campbell has done signal service to the Church in his generation by the making of this book.

EDMUND SOUTHAMPTON.

*ISLAM AND CHRISTIAN THEOLOGY.* Vol. I. By J. W. SWEETMAN. Lutterworth Press. 1945. 16s.

The volume before us is the first of a series dealing with the theologies of Christianity and Islam. The problem of the presentation of Christianity to Muslims is largely concerned with understanding the doctrine we have to teach and the doctrine that we wish to replace. There is probably no other way to deal satisfactorily with the problem than to treat it historically, so as to understand Muslim misunderstanding of Christian doctrine, and the underlying differences between the two systems of thought. It certainly helps us to judge Muhammad and the early Muslims sympathetically when we realize how far the Christianity of the Near East in the seventh and succeeding Christian centuries was different from what we understand by Christianity.

With great attention to detail, Mr. Sweetman treats of Christian doctrine as it was understood in the Near East, and the religion which Muhammad and his followers evolved, partly on the basis of the

Christianity they knew, and partly in condemnation of it. One of the interesting points that Mr. Sweetman brings out is the idea that Christ was conceived, not as an ordinary mortal, but as a being of angelic nature (pp. 27ff.). On page 62 he makes the interesting suggestion that Pelagianism, through its influence on Nestorianism, had something to do with the controversy on free-will and predestination in early Islam. In this connexion Mr. Sweetman notes that Islam, though so strongly predestinarian, had no doctrine of original sin. That is so; but there are other ways than presupposing an age-long effect of Adam's transgression by which to account for a curse on half the human race. The Muslim story that Adam was permitted to see all his descendants in germ, already divided into the two classes of the blessed and the damned, was a very effective myth for the purpose, and had the advantage from the Muslim point of view of fixing the whole course of human history on God's will, instead of allowing Adam to interfere with God's original beneficent plan.

About half the present volume is devoted to an account of the form of Christianity which influenced Muhammad and the early Muslims, and of the religion of Islam which resulted from that influence. Apart from Christianity, the chief formative influence on Islam was Greek philosophy, and it is to this subject that the second half of this volume is devoted. To make it clear what that Greek philosophy actually was, Mr. Sweetman gives a list of the Greek works which were translated into Arabic. He then gives a sample of the philosophy that Islam accepted. It consists of a translation of a work of the early eleventh century A.D. by Ibn Miskawaih entitled *Al Fawz ul-Asgbar* ("The Shorter Theology"), and it is no doubt symptomatic of the trend of Islamic thought that this treatise, which calls itself Theology, is purely philosophical, and is scarcely if at all based on the revelation of the Qur'an.

The Contents Table of Volume II, which is included in this volume, shows that the second volume is concerned with setting forth the theological position of Islam as it had developed by the beginning of the Middle Ages. Whether theology as we understand it occupies a larger place in Mr. Sweetman's estimate of Islam at the zenith of its development, or whether it is still treated as a mere adjunct to philosophy, remains to be seen. It is clear to those who know modern Islam, that Islam is primarily a religion, and only secondarily a philosophy; and until we have the later volumes before us we cannot tell whether the author does full justice to Islam as a religion.

L. E. BROWNE.

Reviews are contributed by the Rt. Rev. the Bishop of Southampton (until recently Editor) and the Rev. L. E. Browne, Professor of Comparative Study of Religion, Manchester University.



# THREE GENERATIONS

By H. MARTINDALE\*

IT may be, by the rare gift of God, that one wakes in the morning positively glowing with that Bible message which one had chosen overnight for the next meditation. If that portion were the first fourteen verses of the *Epistle to the Ephesians*, how truly thrilling to waken to the consciousness of that glory of vocation which is a fact—there, as part of one's surroundings no less than the furniture of the room; enveloping one as do the very sheets, or rather, like the air itself without and within! Look at that glorious array of words that jostle one another as S. Paul tries to describe God's purpose, the Christian vocation, in which we wake and sleep and wake again. "He chose, He fore-ordained; the good pleasure of His will, His purpose; our adoption as His children; that we should be to the praise of the glory of His grace." *That* is our calling—the hope of our calling! What a fact to wake up to—to wake up in! It is of course every Christian's heritage and hope, but the fact of vocation and that vocation is a fact needs re-emphasizing to-day. The word seems out of fashion, with or without a qualifying adjective—the missionary vocation, the teacher's vocation, as before it was so commonly used; and its avoidance is a loss, its recovery important. The purpose of this article is to explore the reason why it is avoided and to urge its recovery among missionaries, for in their vocabulary it really is vital. If it is true that religion can be caught, not taught, it is particularly true of that part of the religious temper which expects and welcomes vocation, which looks at life from God's point of view and therefore expects to be called and told what to do. It can hardly be said that concern for God's point of view is more conspicuous in the "young" churches, overseas, than in the church at home; but if not, missionaries cannot but ask themselves whether they are to blame for that? If, for instance, Indian, African or Chinese lay-workers too often measure their job in terms of what they *must* do rather than what they *might* do; if, when they apply for increased salaries or additional allowances, they are untouched by the fact that this would mean reducing work in the district as a whole—is this the reflection of what the missionary vocation has looked like to them, of what they have seen in us? What do we mean by the missionary vocation? The best answer to this question is surely in *S. Mark* iii. 13, 14: "He calleth unto Him whom He would . . . that they might be with Him and that He might send them forth . . ." for it covers both the prayer-life and the work to be done outside. All will agree that prayer is the very heart of vocation, but if you go on to ask "To what manner of life in the world does our Lord call His missionaries?" the answer will be quite different according to the generation to which the missionary belongs who replies. Two world-wars have resulted in three markedly different missionary generations, and in nothing is the difference more significant than

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in their attitudes to this very question ; it accounts for to-day's avoidance of the word vocation itself which we have noticed, and which we want to overcome. Could they but pool their meanings and then draw from that understanding of "vocation" to which all three generations had contributed, the enrichment of the whole Church would be immeasurable. Let us explore this further, always remembering that the first importance of prayer and worship is taken for granted.

Where several routes converge coloured lights are a useful index ("Follow the green light for Euston," for instance, in the subways of Waterloo Station) and on that principle I suggest labels for what "vocation" meant to the two generations of missionaries whose training dated from either side of the 1914 War. Before that war, vocation meant Renunciation. To the generation between the two wars it meant Appropriation. And now, after 1945 ? What will it mean ? Sharing ? Partnership ? It is too early yet to recognize the colour.

The labels are provocative, exaggerated ; but let us follow them to see where we arrive. I belong myself to the pre-1914 school ; that war postponed my plans so that I was trained with the next generation and owe much to its ideas. I started, however, with the older point of view. That meant that one's missionary vocation was a permanent thing ; one expected it to claim the whole of the rest of one's life. Marriage was discouraged—women missionaries at least were expected to remain single. They accepted the implications of that and took it for granted that many other things also must be given up—there would be little social life, in the usual sense of that word, on a mission station ; one would see little of the other sex of one's own nationality and various normal English pleasures would be given up because in the East they were not normal nor respected. In India, for instance, dancing came under that category—so missionaries did not dance. Food and clothes would be chosen from that point of view—one must try not to offend local feelings. This did not mean that, in India, a missionary must "go Indian" to the extent of adopting Indian dress and food entirely, but it meant that he or she tried to choose and avoid what respected Indians would approve or disapprove in a missionary. There were of course non-missionary English people who had the same outlook, but many had not—they were not concerned to consider Indian feelings particularly, and they had no intention of restricting their amusements and habits according to Indian approval. So missionaries were, and expected to be, "different"—very recognizable, and quite prepared for criticism, even ridicule, from their fellow-countrymen for their strict ways—yes, let it be said, sometimes for their dowdy appearance !

After the 1914-18 War the pendulum swung the other way. All of life, said young missionaries, belongs to God and must be appropriated for Him. If the devil had seized parts of it and religious people had acquiesced in his boast, all the more reason to challenge him and recover the lost ground for God. Dancing, for instance. Why abandon it to the devil ? Why agree with those defeatists who did ? On the contrary it must be reclaimed, redeemed, recovered for Christian enjoyment and healthy pleasure. A missionary must no longer say "Though

in England I can go to a dance and enjoy it, in India I will not, because to Indians it suggests what is bad and is a temptation." No, missionaries *should* dance; it is up to them to overcome that wrong idea, to proclaim that God's grace can keep everything clean and healthy. "We will dance as Christians."

This attitude applied all along the line—food, clothes, all social intercourse. Marriage is normal; mission boards should not discourage it. Why avoid beef because of India's creed? The cow is God's, not god. Uniform had perhaps been worn (and a newcomer fretting at a veil was reminded that it was "the sign of your consecrated life"), but the new idea urged that we owe it to God to look our best; and besides, though long skirts might be seemly to Indian eyes, they made one feel conspicuous and "different" among other English people—even caused them to shun missions and missionaries.

Notice that the word "different" has appeared again, this time approached from the opposite angle. Missionaries of the older generation admittedly were conspicuous and different, when seen for instance on deck or in the lounge of the liner that took them overseas; but they did not greatly mind—or if they minded, other considerations mattered so very much more. Then came the war gap, and when after 1918 liners carried missionaries again the young ones were much less conspicuous. There had in the interval been a strong re-emphasis on the Apostolate of the Whole Church. "Every Christian a missionary" was a challenge that captured the imagination of keen young people, and a sense of comradeship made it distasteful to them if, when they volunteered to go abroad, they were required to conform to what seemed almost the rules of a Religious Community. There was in fact at the same time an increasing number of Anglicans entering one or another of the Communities which worked both at home and overseas, and a kind of sincerity made those who knew they had not *that* vocation protest against an appearance which seemed somehow a pretence, an imitation. So a gulf occurred, and widened, between two generations; widened unnecessarily as protests all too often do when each side has a really valuable conviction. If to the post-war the pre-war meaning of the missionary vocation was Renunciation, to be dismissed as a negative attitude, they were blind to the truth that to the older missionaries themselves it was all an *adventure* of renunciation; a stern adventure no doubt, but aglow with that abandon which is the hallmark of all true adventure. They burnt their boats behind them and took no thought for the future. They were prepared to end their days as missionaries, they hoped to "die in harness"; it was a permanent thing—and all for Jesus Christ, His sake. Pension schemes were sketchy before about 1924.

Now an adventure of devotion, even if it means renouncing almost everything, is not a negative idea. It was not to avoid scandal nor to earn Indian approval that those missionaries ate no beef and did not dance, but to draw India to Christ with the minimum of hindrance to Indians, and for loyalty to the heart of God. If many seemed unlovely to those who watched them on their way, God sees with other eyes. Heroism is always rather appalling to most of us, for we are



mediocre. One reads for instance Pearl Buck's *Fighting Angel* and *The Exile* with a mixture of horror and awe; one's heart is outraged while it honours that man's intention. Even the most winning and shining examples of that breed such as Hudson Taylor, whose life all missionaries should surely read and ponder, made ruthless demands on family and followers; marriage, though not ruled out by these terrific men, was cast into the blaze of devotion with no less abandon than the rest of their treasures. To-day, the claims of wife and children, even of parents, are more gently treated. The wind of God blows not only, nor always, from one direction. What, if, convinced of our vocation, we dictate to God Himself? What if we be found refusing Him the right to alter it, to call us to something else?

Those who protested at the older attitude, who welcomed all of life as good, who claimed pleasure as well as work for God and would appropriate for Him even the luxuries which the older school repudiated, have in their turn proved their worth. Even when we cannot go their pace nor agree with all they say, we believe in the work of the Holy Spirit and we can welcome their *élan* as part of God's purpose, to the praise of the glory of His grace. If from the old understanding of vocation we would recover the sense of duty which made it so durable and prepared it for sacrifice (duty not grey but glowing with the love of God) from between the wars let us choose the sympathy, the imagination, the friendliness of that generation. Now it in turn is being followed by another, emerging after 1945. What will be its contribution?

It is impossible yet to answer that question; but one saw threads of what may be called non-religious influence in missionary methods of the past and one can see them reappearing for the pattern of tomorrow. After 1918 so many age-long Eastern customs changed through increasing contact with the West. The breakdown of purdah in India; the growing freedom of women throughout the East; the spread of the cinema and wireless—all this *had* to be met with a new attitude. Whatever the moral risks involved for converts, missionaries could no longer shun these things; the Christian's liberty had to be admitted, and his power of discrimination trained. The situation needed the younger missionary's mind; his convictions were actually part of it in terms of the West, for East and West were both advancing at once—the East more suddenly at that stage than the West.

Now, in the one year since war ended in 1945, the pace and extent of change has quickened quite staggeringly. Politically and socially there is such upheaval in the countries to which missionaries used to go, that if they are to be welcomed back—or even allowed—to carry on their work again, something revolutionary will be needed in their training. Perhaps most of their training must in future be in the countries that receive them, and be planned by its nationals—would-be missionaries learning while they live in Indian or Chinese homes to think in their ways? Perhaps the contribution they will make to our understanding of "vocation" will be just that—*they will learn how to learn*, how to wait. Imagine it! If English missionaries could bring back *that* temper from overseas, our Church would be enriched with God's own patience, and His wisdom, to make England herself more truly a handmaid of the Lord.

# THE CALL TO THE COUNTRY

By H. A. WITTENBACH\*

**T**HE world is facing a serious food shortage, and we have been warned that the period of stringency will continue until 1950. One wonders on what grounds is the assumption made that conditions will improve in 1950. It is time that the situation was faced frankly.

The population of India has increased by sixty million in the last twelve years without any appreciable increase in the food production. The same sort of thing is happening in other countries. China contains over one-quarter of the world's population. Despite the tremendous loss of life during the war with Japan, the population is at least as great as it was ten years ago.

For China the position has been authoritatively stated by Mr. Y. L. Wu in a pamphlet issued by the Chinese Ministry of Information :

We should realize that the agrarian problem in China centres upon the relation between the size of the population and the area of available arable land. While the Chinese population has always tended to grow continuously, the amount of farm land does not, and probably cannot, increase at a corresponding rate. The great social upheavals produced by armed revolts and generally accompanied by dynastic changes, which used to take place in China at almost regular intervals (say between 150 and 250 years), can perhaps be explained by this fact. War and famine, which tend to occur together, are, economically speaking, two ways of keeping down the size of the population. But their political and social consequences are far from desirable. However, unless some other means is found by which the problem of continual population pressure can be solved, there is no apparent reason why history may not repeat itself.

We are now in a position to raise the output of food by adopting better technique and actually to increase the amount of farm land by extending the work of irrigation, soil conservation, etc. But at the same time, improvements in public health, nutrition and other physical and social conditions will reduce the death rate and thereby render the population problem more acute. In other words, economic development may tend to increase the size of the population, while any increase in numbers in an already over-populated country may nullify the result of economic development in terms of welfare. In order to break this vicious circle, the only way seems to be the creation of an increasing number of alternative ways of employment to that of agriculture. To put the thing in a nutshell, the Chinese agrarian problem cannot be solved without industrialisation, whereas unless some such solution is found, there will always be present the most potent factor of social instability.

This suggestion that a solution of the population problem is to be found in increased industrialisation, which is heard in many countries these days, is in my opinion quite fallacious. Japan became industrialised

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and had to seek food and raw materials and markets outside her own borders, this being one of the main causes of the Pacific War.

It is usually the case that the poorest and least educated in a community have the largest families. In China, where such need is felt for a son to perform the family sacrifices and where life is uncertain, large families are the rule, and they serve the additional purpose of ensuring care and protection for the parents in their old age. It is a reasonable suggestion that education, improved health services and a higher economic standard would remove some of these urges towards large families. And the need is greatest in rural areas.

Man's primary need is food. In the last resort, he is dependent on the agriculturalist. But in practically every country the agriculturalist is the poorest and least considered member of the population. In China, which in this is by no means unique, rural housing is bad and sanitation appalling. Health services are virtually non-existent. For education above elementary standard children have to go away from their villages, and even the elementary education is not related to life. It is not surprising that young people of initiative and ambition are attracted by the amenities of city life—good lighting, running water, clean streets, and the movement and social life and amusements—and are reluctant to return to the primitive conditions of rural life. We are caught up in a vicious circle. The cream of the rural youth go to the cities. The least efficient teachers, administrators and Church workers are sent to the villages. A position however humble in the city is a sign of success. It is not only in London's Suburbia that to be "something in the city" is a mark of respectability.

The Government in China is planning great developments of rural areas, improved communications, health services, schools, reclamation of waste lands, water conservancy, provision of farmers' credits, extension of rural co-operatives and so on. It is imperative that the Church should develop a similar rural programme.

The best plan is to have teams of Church workers in strategic centres. These teams would consist of a specially trained pastor with knowledge of rural problems and training as a social worker, who would also supervise village schools; a doctor to run a small base hospital and supervise village clinics and train voluntary village health-workers; a trained agriculturalist to supervise school farms where demonstrations of improved agricultural methods, practical work in seed-selection, in pig, poultry and rabbit breeding, in bee-keeping and fruit-growing are all part of the school curriculum; and finally a trained nurse who would concentrate on pre-natal and post-natal clinics and work amongst women and children. It is imperative that such workers should have a real vocation to the rural ministry and not just regard a few years' service in the country as a prelude to a higher grade post in the city. The challenge of the country has to be put before students in Universities and training colleges.

The peace and welfare of mankind is dependent upon the farmer. Three-quarters of the world's population is engaged in agriculture. No matter how strong and virile our city churches may be, the world will not be won for Christ until we have a strong Rural Church.



# THE MARRIAGE PROBLEM IN NIGERIA

By T. D. S. BROADBENT\*

**B**EING a Christian is being a member of a community ; every man or woman meets Our Lord in his or her own way, and has a special part to play in His Plan, but he or she must be part of that human community which makes up the Church on earth. It is generally recognised by all students of social problems that a strong community can be built up only if the family life within it is strong—a human community must be based on the home-life of its members. Our Lord Himself could find no better illustration of the relation between God and man than that of the Father and His children, and countless leaders of the Church have owed much, under God, to the lessons learned in a Christian home. It is in the family alone that really effective religious teaching can be given, and that teaching in the home becomes increasingly important as controls of all kinds extend their grip on schools. Unless the homes of professing Christians are really full of the love and power of God, the Mission School can do little for the children who come from those homes.

All this being so, there is in the Church in Nigeria weakness which endangers its future, for the family life of professing Christians in that country is, in far too many cases, bad. Indeed, there has grown up a schismatic Church, calling itself the United Native African Church, which allows polygamy for its members. In the true Church, too, polygamy is rife. Many professing Christians practise it, more or less openly, but there is seldom any definite proof on which the Church can act ; it takes real courage for an African to give the Church proof of another's sin—whether polygamy or any other sin—especially if the sinner is richer or more powerful than the witness. It is by no means universal, of course, but throughout the Anglican Church in Nigeria, and probably in Churches of other denominations as well, there is polygamy and adultery, with their accompaniments of broken homes, venereal disease, and children with no solid foundation on which to build their lives.

I am aware that many people working in Nigeria to-day, both African and European, would disagree with this description of the widespread failure of marriage in Nigeria. I know that at the Tambaram Conference the African delegates were told that polygamy as a subject for argument was out of date. But I know too that the leaders of the Church agree that the matter is serious—perhaps the most serious problem faced by the Church to-day ; and I know that at that same Tambaram Conference the African delegates asked that a Commission be formed to

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approach the whole problem of polygamy from a new angle. Arguments about polygamy may be out of date—polygamy is not. The marriage situation is striking at the very roots of the Church, and I agree with the African delegates to Tambaram—there must be a new approach to the whole question of marriage in Nigeria.

As Christians we believe that monogamy is the only true form of marriage, and that Our Lord preached monogamy in all but name. But the Early Church did not, I think, insist on it. St. Paul gave it as his opinion that a deacon must be the husband of only one wife; surely the fact that he felt it necessary to give that opinion implies that the Church of the day accepted as a Christian a man who had more than one wife—and indeed might think such a man worthy of election to the office of deacon. Certainly in all the advice and teaching in the Epistles on marriage, I do not think you will find anywhere the express statement that it is necessary for Salvation to have only one wife—a surprising omission if the Church insisted on monogamy for her members. St. Paul and his fellows did not try to force monogamy on people who were not ready for it. In Nigeria the Church has tried to do just that.

True Christian marriage is the union of one man with one woman, based on mutual respect, understanding, and sympathy. In spite of the lip-stick and perfume advertisements, in spite of the films and cheap literature, physical attraction cannot be the basis of successful marriage; indeed, I believe that it is not even a necessary part of marriage, though of course if it is present there is more hope of success. But physical attraction must pass—or perhaps it would be better to say sexual attraction passes, for physical attraction often remains; the marriage in the end must depend, humanly speaking, chiefly on mutual respect and sympathy and understanding. There are very few Africans in Nigeria to-day who are ready for monogamy. How can they be, when education has only touched a fraction of the population, and girls' education lags so far behind that of men? When for centuries men have believed themselves to be the superior beings, and women to be their chattels, you can not expect a whole change of outlook to take place throughout a country of so many tribes in a few years. Of course, many have changed, and there are many happy marriages in Nigeria; but for many more mutual respect between man and woman is outside the range of their thinking. Very often too the marriage is a family arrangement; it takes a very courageous young man or woman to defy family and the tradition behind the family. So again and again couples are brought to the Church to be married, though there is little chance, humanly speaking, of the marriage becoming that life-long, ever-growing union that marriage should be.

Nevertheless, the Church marries them; if they can claim to have been baptised, the Pastor cannot refuse to marry them, even though he knows in his heart that the marriage is wrong. The vows are taken "till death us do part," and the Church gives her blessing. Sooner or later, in far too many cases, the marriage breaks down. Often the cause is lack of children, for children, especially sons, are almost a necessity in African eyes; the husband will probably blame his wife for the lack

and proceed to take another wife; very often sympathetic medical treatment can save the marriage—but it is seldom available. Often the cause is the custom that a husband must not lie with his wife for two years after she has given birth—a useful law for correct spacing of a woman's family, but one which all too frequently leads to adultery when there is only one wife to whom the husband can turn; it may be that here the marriage could be saved by wise use of contraceptives as a substitute for the two-year period of waiting—but the whole question of the right or wrong of contraceptives is too long to go into here. Often the cause is just the plain fact that the husband, or the wife, (or both), is not advanced enough to be capable of monogamy. What happens then? Because the marriage has been celebrated in Church it has perforce been celebrated under the Marriage Ordinance, and can only be dissolved by legal divorce; but divorce costs too much for the majority. They can continue to live together, which means unhappiness, usually for the wife rather than the husband; they can separate; or they can remain outwardly as before, but secretly having lovers, or, in the case of the man, other wives. The courageous couple separate, and try to live singly—but celibacy, for the African as for the European, is a vocation given to few, and for a girl or a man who has already been married once it is especially difficult. For a man alone there is another difficulty besides the sexual one, particularly if he is living in a village where there are few or no other Christians. He must have somebody to cook for him, and to guard his house while he is away—and that means he must have a boy. But all decent boys are neither needed by their own families, or are at school. Let me quote to you from a letter sent me by a man who is just beginning to listen to the calling of Christ, and whose Moslem wife has divorced him in consequence: "A boy, dismissed from school, is now keeping my house. He is a habitual liar, extremely untrustworthy, and dangerously irresponsible. Therefore my life is now very unhappy; I only seek relief by prayer and Bible-reading. Experience has taught me that it is highly impossible for a man in my state to live without a wife." The difficulties for men in such a situation are enormous. The danger of falling into sin is very great, and it very often happens that those who have the courage to face and end an intolerable situation in their homes are lost to the Church. But those who continue to live together, outwardly respectable, but secretly sinning, remain Christians in name; often indeed one is truly a Christian, and his or her sufferings are increased accordingly by the unfaithfulness of the other.

One Mission has faced this situation by evolving a scheme which makes divorce possible without recourse to the Ordinance—and thus available for rich or poor. Briefly, they allow Christians to marry under Native Law and Custom, subsequently blessing the marriage in Church. Thus, in cases where the marriage fails, and all efforts to save it have been unsuccessful, divorce under Native Law and Custom is available, and the Church can make its own rules to safeguard the sanctity of marriage. A marriage under Native Law and Custom is legally recognised in Nigeria, so this system is sound from the legal point of view, but it has its obvious draw-backs and its dangers. Moreover, it is impossible so far as work among Mohammedans is concerned, since marriage under Moslem



Law is only possible for Mohammedans. The convert from Mohammedanism is under British Law, and by British Law his marriage must be under the Ordinance, whether it is celebrated in Church or in the Magistrate's Office. But at least the plan has the merit of facing frankly and realistically the fact that for many, if not the majority of African Christians the Christian standard of life-long partnership between one man and one woman is too high at present. (Indeed, it is too high for a great many other people besides Africans, apparently.) It seems to me that Christ would have recognised that too, and acted accordingly.

I am not advocating polygamy for the Church; I am not even advocating too easy divorce. Polygamy in Southern Nigeria—I mean the custom of polygamy—is very often an economic system, as it is amongst the Outcastes of India; the poor man marries an extra wife to help in the support of the home by selling in the market, and so on. Polygamy in the Mohammedan world is for the rich, and it is the rich who are being educated most at present. Polygamy as a custom will die—indeed, I believe it is dying; as the African is educated, and above all as the African girl is educated, more enlightened views of the relations between the sexes are replacing the old views. I know a young Mohammedan being trained in England; he has sent his wife to a Christian Marriage Training School so that she can be educated while he is away; he says he wants her to be ready and willing to take her place as his equal when he goes back—to have her meals with him, and entertain his friends with him; for such a man with such views polygamy seems out of date.

But the Christian who has a second or third secret wife is not practising polygamy as such—he may be occasionally, that is, but in most cases he is not. He is doing what many a person in England, and still more in America, is doing—except that the people in England and America can afford to be divorced first, and the African Christian can not afford it. That is, finding that his marriage is not a success, he has married again. Moreover, he has in many cases got far more excuse than the person in England or America, because for him equality between the sexes is a very new idea. I am not advocating too easy divorce, but I am affirming that I believe divorce must be made possible for poor and rich, European and African alike in Nigeria. That is a matter for the lawyers chiefly; the Church's task is to raise the standard of married life and relations between the sexes by the help of God, until for a Christian divorce is impossible—not because of the law, as at present, but because he is a Christian.

When the lawyers have done their part—or even before, for the Church always has led the way in West Africa—the Church must begin. The revision of the Marriage Service is too big a subject for this article, thought it is, in the opinion of the writer, urgently needed. But more important still is the spirit in which Christians come to the Marriage Service. The central idea of it all is expressed in the words of the pronouncement, "Those whom God hath joined together let no man put asunder," and unless the couple come to the Church believing that God is joining them together, they should not be married in Church at all. Moreover, unless we can believe that they are being joined together by God, we should not permit them to be married in Church.

The Church must have the right to refuse marriage in cases where the Pastor feels that the marriage is not according to God's will. A Pastor can refuse to allow a person to come to the Communion Service, but he must report the case fully to the Bishop. With the same safeguard, he should be allowed to refuse marriage; he may make a mistake in so doing, but it is better for him to make a few mistakes than to force himself to do something which he feels is not the will of God. By refusing to celebrate the marriage in Church he is not closing the door completely to the couple—there is always the civil ceremony in the Magistrate's Office—but he is safeguarding the Christian ceremony, and he is protecting the couple and himself from the sin of insincerity before God. When a couple ask that their Banns of Marriage should be read, the Pastor should consider the matter in prayer just as much as he would consider candidates for Adult Baptism or Confirmation, and he should from the first ask the couple to do the same. Only if he feels that the marriage is God's will should he read the Banns in Church, because, as I see it, when the Pastor reads the Banns he is saying that as far as he knows there is no reason against the Marriage. And while we are on this subject of Banns, the words "just cause or impediment" might be better changed to language everyone could understand, and more teaching ought to be given as to the duty of the Christian in this matter; I have found that Christians are ready to give reasons against the Baptism or Confirmation of a candidate, but seem unprepared to give reasons against a marriage. The "reasons" of which I am thinking are of course more than the obvious ones of one party being married already, or under age, or physically or mentally defective. Let the people know that if the Church is to marry this couple, the Church must be convinced that they are going to be joined together by God. Let the Church as a whole take the matter as seriously as we take Confirmation and Adult Baptism. Even then we may make mistakes, and the marriage may fail; if so, let us be prepared to admit the mistake and annul the marriage. If we find we have made a mistake in confirming somebody, we admit our mistake and "annul" the Confirmation by suspending the person from the Church; let us do the same with marriages when we make a mistake. Moreover, if we find in after years that we have made a mistake in refusing marriage to a couple—if that couple were married by civil ceremony, and are proving that they have been joined together by God—let us admit our mistake and be honest. But, above all, let us not continue to desecrate the Sacrament of Holy Matrimony by indiscriminate admission of unsuitable couples to it.

If the Church as a whole is to take this part in the decision as to whether a marriage should be celebrated in Church, there must be much more teaching on the subject of sex and the relations between the sexes. The Marriage Training Institutions are excellent—though I feel more attention should perhaps be paid to training men for marriage as well as girls—but they touch only a very few. In the pulpit, in the Church Class, in Sunday School, in Discussion Group, there should be very frequent teaching on the subject. It is of vital importance to the Church in Nigeria to-day, indeed to the Church all over the world. I do not mean teaching purely on sex and the sin of adultery—the sin of adultery

is already far too important in the eyes of Christians. Let the teaching be much more of the other sins and misunderstandings which may break up marriage—jealousy, temper, pride, selfishness, and the like ; let it be of the importance of mutual respect and sympathy and understanding, and let sex take its rightful place as one of the factors concerned, but not the main one. Let the young Christians glory in their bodies as gifts from God to be shared with the one to whom God wills that they should be joined together—but let them see that the joining together by God for the doing of His Will in the world is the thing that really matters. Let all see that God's Will is what matters, and that if a marriage does not increase the powers of the man and woman concerned to do God's Will, that marriage is not according to God's Will.

You may object that if the Church really does all this, there will be very few marriages in Church at all. Excellent ! There are far too many wrong ones at present. There is always the civil ceremony, as I have said, and it must be remembered that it cannot be pronounced by the Church to be a sin if a couple, refused marriage by the Church, are married by the Magistrate. Very often Christians do things which other Christians feel are wrong or unwise, but a man is, and must be allowed to be, a free agent. You can advise against a course of action ; if the one you advise is convinced that that course of action is right, you can do no more, except go on praying. If in the event that course of action does prove to be leading to sin, you can act in love—but let us remember to be guided by the Love of God as well as by the Diocesan Regulations. The Regulations are necessary, because we are human, but the love of God is much more necessary, and so often it seems to me we deprive of the Holy Communion just those people who are most in need of the Grace and Strength of Our Lord Jesus Christ, who never drove any sinner away from Him—except the insincere and self-righteous. But, as a matter of fact, I doubt if there would be a great many cases of genuine Christians marrying before the Magistrate and against the advice of the Church ; the Church's refusal would help the resistance of many a boy and girl to the pressure of the family in the matter of marriage, and would make others pause before they took a step of which they knew the Church disapproved. It is possible that for a time there might be fewer marriages between Christians—both in Church and in the Magistrate's Office—but in time there would be stronger Christian marriages and genuine Christian homes as a result.

There would still be failure, of course, and it is necessary, as I have said, that divorce should be possible for all from the financial point of view, but not too easy or too quick otherwise. The Church must teach that divorce is not part of God's plan—but we must remember too that it is still less part of God's plan that a mistake made, often in ignorance, should ruin two people's happiness and usefulness, and we must try to deal in love and sympathy with those who find their marriage has been a mistake. It may be that love must be stern towards one or both of the people concerned ; it may be that both have honestly tried to live as God meant them to live, but have failed through no fault of their own ; it may be that by the help of other Christians the difficulties can be overcome. The point is that it is the concern of the Church as a whole,



and though few may take any direct action, all can help in prayer—and all will be willing and able to help in prayer if the teaching on marriage has been real.

If some such plan as this were carried out by Church and State, I am convinced that a great deal of the secret polygamy of the Christian Church would disappear. It would not all go, of course. There are many, I am sure, who are genuinely convinced that polygamy is right, and monogamy is merely a Western custom. Such people have not advanced far in knowledge of Christ—but who are we to say that they do not know something of Him? In particular, there is the Mohammedan convert who has more than one wife before he is converted; it is the rule of the Church that he must send away all his wives except the first. Is that what Christ would have made him do? I doubt it. Would it not be more Christ-like to do what St. Paul and his fellows apparently did—to allow polygamists in the Church, but to insist that all Church leaders have only one wife? I am not suggesting that the man who is already a Christian should be allowed to marry another wife, but that the converted polygamist should be allowed to keep his wives, until he and they of their own free will decide that all should go except the first. As to the convinced polygamist who has only one wife, or is not married, but who feels that it will be right for him to marry more than one later—he should be encouraged to be open about it. When a candidate for the Catechumenate is asked whether he promises to marry according to the law of the Church, could it not be explained to him that he does not necessarily have to make that promise in order to be a member of the Church, but that unless he makes it he can never become a Church Leader—and that once having made it he will be expected to keep it? This may sound like encouraging polygamy in the Church—but I think there would be very few cases in which it would result in that. You do not stop a thing by forbidding it—you only drive it into secret places. But you can in the power of Christ lead people to higher standards, if only you accept them as they are to begin with, as Christ accepted them.

I can well imagine that many will say that such a plan would be too dangerous, in that it would lower the standard of marriage in the Church. But when the standard of marriage is as low as it is to-day, there must be an entirely new approach to the whole question of introducing monogamy to a polygamous people. There are sins greater than that of having more than one wife, and the Church often gives the impression of ignoring them, because those sins are easier not to notice. The Holy Spirit of God can come to all men, whatever their standard of life, and when He comes anything may happen. We are too apt to consider what the world will think of us, and to try to keep up the standard which the world expects of the Church. But let us remember that the standard we must try to reach is the standard set by Our Lord Jesus Christ, who while we were yet sinners died for us, having come into the world that everyone who believed in Him should not perish, but have Everlasting Life.

# A NOTE ON SOME CHURCH CUSTOMS IN CHINA

By G. F. S. GRAY\*

THE movement for what is called an Indigenous Church, that is for expressing in China Christianity in Chinese forms, has been less strong in the last decade than it was fifteen or twenty years ago. It is, of course, quite possible that the War, and the heightened national self-consciousness which it has caused, may result in a renewed emphasis on this idea. In the past, however, at all events to a considerable extent, the desire expressed for an indigenous Chinese Church was, as for example one of the Chinese bishops has said to the writer, really at bottom a wish for something rather different, namely for self-government in Church affairs. Indeed, it is surprising how content most Chinese Church people are with customs and forms of worship which have come from abroad, and how slow they are to use Chinese forms.

Nevertheless, it is not only desirable but necessary that Christianity in China should in some respects assume a Chinese dress, and inevitable that it should do so if it is really rooted in the country and not a mere exotic importation. A few notes on some of the ways in which this is actually happening may be of interest. From the nature of the case, we are here concerned with relatively subsidiary matters: for Christianity in essence is universal, and such things as the Bible and the Creeds, the Sacraments and the historic episcopate belong to no age and no country. It should be emphasised that what is mentioned here does not claim to be a comprehensive survey of this field, but merely a small contribution to such a thing. The Church in China is small and scattered, and there is relatively little communication between its parts. So there must be much of which the present writer is ignorant: and much which appears to him to be fairly general may be only occasional, and things which he thinks only occasional may really be general. Moreover, there are probably numerous inaccuracies here, and at best the material here presented is extremely fragmentary and incomplete.

## RESPECT FOR ANCESTORS

Respect and reverence for ancestors has always characterized the Chinese, and in the past was often a real obstacle to the acceptance of Christianity. Adherence to a new religion of itself seemed to many Chinese a slight on their ancestors. And though the seventeenth-century Jesuits allowed the traditional ceremonies in honour or worship of

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(For lack of space it has been necessary to abridge this article.)

ancestors, the Pope eventually forbade them to Chinese Roman Catholics: the other Christian Communion later took the same attitude. It was thought, probably rightly, that these customs implied rendering to one's forefathers, mere human beings, worship which was due only to the Supreme God. Lately, however, the specifically religious element in these customs has declined, and they have come to be rather social observances. And so a few years ago the Pope withdrew the prohibition of ancestral tablets and obeisance before them. The attitude of most other Communion has probably been modified in a similar way. As a Chinese Episcopalian† bishop has put it, the tablet may simply have the significance of a photograph. But the fact is that modern Chinese are themselves giving up this particular custom, and of Christian Chinese few, if any, wish to perpetuate it.

In other ways, however, more and more expression is being given by Christian Chinese to the traditional regard for ancestors. At the festival of Ch'ing Ming, which usually falls in April and near Easter, Chinese have been accustomed to sweep and tidy up their forefathers' graves, and also to bring offerings of food and other things to the graves for the spirits of the dead. Church people, of course, do not keep Ch'ing Ming: but it is very general, indeed almost universal, for them on Easter Sunday afternoon or Easter Monday to visit the Church cemetery in a body, and there hold a brief service of commemoration: here the affection of the present generation for its predecessors finds expression, and thanksgiving is made for all that is owed to them. Flowers are often put on the graves (crosses and wreaths are less usual in the country than the town), and candles may be burnt: sometimes crackers are let off. The North China diocese of the Episcopal Church has a special form of service for this annual corporate visit to the cemetery. In Canton, the Episcopalian Church people usually go to the cemetery in procession with clergy and choir in their robes. In some places the Christians process singing round the cemetery.

Visits to Christian tombs are clearly becoming increasingly common. In some places Church people used to visit the cemetery at All Saints, but now instead go at Easter, as being close to Ch'ing Ming. Many country groups of Church people have as yet no Christian cemetery, but may instead visit their own family graves: or else a party of Christians may visit as many as seven or more groups of graves in succession. After such visits, the Church people may have a communal meal on the Church premises. Incidents are on such occasions sometimes recalled in which Christians who have passed on showed their loyalty to the Master. Apart from anything else, it is felt that the fact that Christians do thus care for the graves of their forefathers makes it less difficult for Chinese to adhere to the Church.

At the festival of Ch'ing Ming itself, a parish may have a Requiem Mass, and this is found to be very well attended and much appreciated. A Chinese Church leader, in a diocese of Evangelical traditions, where as yet there is no such commemorative Eucharist, told the writer that

† In Scotland and U.S.A. the Church in communion with Canterbury is called (not Anglican but) the Episcopal Church. The present writer uses this as a permissible, and in some ways preferable, alternative for Anglican.



he would like to have this. In some parishes there are similar commemorations of the departed, especially departed Christian relatives, at other suitable times of the year: and the names of those who have died within the preceding twelve months are read out at the appropriate place in the Communion Service. In some cases, the names of Church people who have passed on are posted up round the inside of the Church (Chinese writing is in itself a kind of decoration), and each name is accompanied by a photograph of the individual concerned: in front of it, two candles may be burnt. This may be done on All Saints' Day or its eve. Such an observance is approved and desired by some Church leaders in places where so far it has not yet been put into effect. Some parishes have such a service rather on All Souls' Day.

In some dioceses there is a partly similar observance in August. The old Chinese festival on the fifteenth day of the seventh moon was in part a thanksgiving for the grace of parents, and sacrifices were then offered to ancestors, and paper money was burned. Accordingly, Chinese Church people in some areas at this time also commemorate their forefathers and departed Christians. As part of this commemoration, apparently, in some parishes of the Shanghai diocese, the Church people meet on the Church premises and together eat of the favourite food of some dead Churchman to whom they are attached. All the parishes of the Kwangsi-Hunan diocese keep the Sunday nearest to the fifteenth day of the seventh lunar month as *Si Ch'in Chieh* (festival of thinking about relatives): Church people then commemorate the virtue of their forefathers, and a special form of service is used, with special prayers and lessons, thanking God for what has been handed down from the past: a special exhortation explains the Christian meaning of this festival. This service has now been held for a number of years, and is greatly appreciated by the diocese. A special collection is made at this festival, as a thank-offering, which goes to the diocesan self-support fund: on one occasion a few poor Church people contributed to it an astonishingly large quantity of corn.

## MARRIAGE

In China, a betrothal is regarded as a very important and serious affair, almost as definite and binding as marriage itself. So in the North China diocese the banns are called in Church before the engagement. In Fukien there is in the girl's home a social and religious ceremony of engagement. And elsewhere, too, there seem increasingly to be ceremonies designed to emphasize the solemnity of marriage and its preliminaries, and the connection of the Faith with it.

In old China, the night before a bride left her parents' home, the family's friends—who had previously given presents, nominally to the parents—were invited to a dinner: in the course of this, the bride used to bow first to her forefathers (represented by the ancestral tablets), then to her parents, and lastly to the guests. Something like this, together with Christian worship and a solemn charge by her father, took place some years ago at the wedding of the daughter of a Chinese bishop. In the Chekiang diocese, such ceremony, conducted by the

priest-in-charge, appears to be common. The idea has met with the approval of Chinese Churchmen from dioceses where such a ceremony is not so far known.

In the marriage service of the North China diocese, there are several specifically Chinese features. As we have seen, the banns are called before the engagement rather than just before the wedding. In one prayer, reference is made to the ancestors of the groom and bride. To "Who giveth this woman?" is added "Who giveth this man?"—that is, both families must recognize the marriage to make it valid. And the signing and sealing of the certificate of marriage are done publicly as part of the marriage. (This is so also in the Fukien diocese.) Elsewhere, for example in the Shanghai and Kwangsi-Hunan and Fukien dioceses, a red stole, instead of white, is commonly worn by the priest: red is, of course, the traditional colour used in China at weddings and times of rejoicing. Sometimes the wedding cannot be in Church—that is, if one of the couple is not a Christian (marrying a non-Christian is everywhere strongly discouraged, and in some dioceses Church people who do so are excommunicated). In the Shantung diocese, there is a special form for the marriage of catechumens, who are not yet baptized: this takes place not in Church but in the home of the bridegroom. An old Chinese marriage custom was the exchange of wine-cups between the bridal couple: originally this signified worship of Heaven and Earth. Church people are allowed, if they wish, to observe this custom, and regard it as symbolizing the unity of the wedding pair: but it is said that few Church people in fact desire to keep this practice. It is most commonly, perhaps only, found when the wedding, as sometimes happens, is not in Church but at home.

## BURIAL

Traditional China regards the moment when a dead person's body is put into the coffin as a solemn occasion, and marks it with a religious ceremony. The Episcopal Church in China very generally has a corresponding observance, and a special form of service for it—this may be added as a sort of preface to the funeral service in the Prayer-book. Roman Catholics have prayers when a body is put into the coffin, but do not attach any particular importance to the incident. Congregationalists are said to be feeling after some observance of the moment of encoffining.

Taoists sometimes wait a considerable time after death before the burial, and hold services at intervals of seven days, three, five or seven times before the funeral: the origin of this custom was the desire to wait for what was thought a lucky day for the burial. In some parts of China the Church has a somewhat similar observance. In the Fukien diocese there is sometimes an interval of seven weeks between the encoffining and the actual burial: a feast is given each week, and the opportunity is taken to proclaim the Faith, many of those present being non-Christians. In one West China parish it was the custom to have a series of five services, till the Diocesan Synod regularized the practice and fixed a maximum of three.

## MUSIC

Chinese music is increasingly used in Church. The hymnal *Hymns of Universal Praise*, issued by a joint committee comprising representatives of the Episcopal and the chief Free Churches, contains perhaps fifteen per cent. of hymns which are in some sense Chinese. Most of these have been written as hymn-tunes by present-day Christian Chinese (very often the words also are original Chinese compositions): they are definitely Chinese, as having a Chinese melody and being pentatonic, though they have a Western flavour since they are harmonized. This hymn-book appears to be generally popular, though some of the tunes are felt to be new and difficult to learn, and the rather literary Chinese words are above the heads of not a few Church people.

Apart from music composed by contemporary musicians (not all of them Chinese), more or less according to the principles of Chinese music, there are several sources from which music suitable for Church music can be, and is, borrowed and adapted. One such source is old Confucian temple music (some of the tunes in *Hymns of Universal Praise* come from this). Some of the street-calls used by pedlars are pleasing, and good from the musical point of view, and may be adapted: some of these are used for the canticles in the North China diocese: and elsewhere also some of them are used for singing the psalms or hymns. Here the question of association is at its most difficult, and there is some opposition to the use of adapted street-calls for Church music on the score of its undevotional origin. Some of the Chinese music used in Church by Roman Catholics was adapted from the old Palace opera by the Jesuits in the seventeenth and eighteenth centuries. Buddhist chants also are borrowed. Roman Catholics, for hymns, seem mainly to use Western tunes, but many prayers are habitually sung, very often to Chinese music. For the Mass, the writer was told by the head of a Roman theological seminary, definite music is prescribed, and Chinese tunes cannot be used: but for other services, such as Benediction, the Stations of the Cross, the Rosary and daily prayers, many Chinese tunes are used: or else Latin tunes are adapted to suit the Chinese ear. Latourette, however, claims that congregational chants of a Chinese type are used in the Mass both in Mongolia and Hankow. It is in "old Christianities," groups of Church people, that is, which have been established for a number of years, rather than in newer groups, that Chinese music is used by Romanists on a considerable scale. Some Free Church groups go in extensively for singing verses from the Bible—where this is done, only Chinese music is used.

The writer has the impression that the Church in China uses Chinese music relatively much less than the Christians in India use Indian music, and less too than the Church in some parts of Africa uses African music. A partial explanation of this, according to some, is to be found in the fact that in old Chinese religion music does not play a very large part: but it is very doubtful whether this is really the case.

## ARCHITECTURE

Religious architecture naturally varies with the different conceptions of worship which various religions hold. For the Christian Church



there is no motive to copy the ground-plan of a Chinese temple, whether Buddhist or Confucian, with its series of successive courtyards, beautiful and impressive though these are. For to the Christian worship is essentially congregational and regular, whereas to the old Chinese religions worship in temples is individual and occasional. Attempts have been made, for example by Roman Catholics, to adopt for Church purposes the lay-out of the temple building in which the principal worship is held: according to this, there is relatively little space in front of the altar, and such congregation as there may be is accommodated in the wings, the two halves facing each other. But for Christian worship this has not been found satisfactory. The fact is that the Christian custom of corporate worship demands a radical change from the plan of a Chinese temple. Most secular buildings, incidentally, erected now in China conform in ground-plan much more closely to Western than to traditional Chinese practice: they are not built round a courtyard, and are more than one storey in height. In other respects, however, many Churches built in recent years (and also many secular buildings, whether governmental or not) preserve characteristic Chinese traits: they may have curving roofs, coloured tiles, brilliantly painted pillars, coloured frescoes. A difficulty is that the cost of a building is usually greater in proportion as it is in Chinese style: much wood is used, much labour and much paint (which has continually to be renewed). Not infrequently now concrete is used where old China used wood, and sometimes it is even painted as the wood used to be: but opinions are divided as to the æsthetic propriety of this. Till recently, at all events, Chinese have usually wanted their Churches to be in a modern (that is, foreign) style.†

## RELIGIOUS ART

In the interior decoration of Churches, Chinese motifs and forms are not infrequently used. The same is true of religious pictures in general. The (Roman Catholic) Fu Jen university at Peiping, and the (Episcopalian) Church Art Society have done specially good work in this connexion. An increasing number of pictures issued by religious publishers are more or less Chinese in style. It is a question how far pictures illustrating the New Testament should be in Chinese style. On the one hand, country people, if they see a picture in which the figures, for example, wear Palestinian clothes, may be unable to take it in—they may, for instance, be unable to distinguish between men and women. On the other hand, to represent the Apostles as Buddhist monks may really, in the long run, be so misleading as to be unsatisfactory. The general opinion is that pictures which represent scenes in the Gospels should not be in Chinese style, but should rather be historical, and represent clothes, buildings and so on as they were in Palestine. Illustrations of the Parables, however, may well be in the local style. Dr. T. Z. Koo is reported to have said that he did not

† The reader may further be referred to the interesting book, *Comment bâtons-nous en Chine*, of which a notice by the present writer appeared in the July, 1941, issue of this Review (pp. 186, 187).

like an Indian Christ. And all would agree that excessive nationalism in such matters is to be avoided. In some Roman Catholic Churches there are hung up pictures in Chinese style.

### CONCLUSION

Of set purpose, no mention has here been made of Taofongshan, the Christian Institute for Buddhists, since this is *sui generis*, and our concern has been more with normal Church life. Obviously, however, the noble experiment at Taofongshan has much to teach the Church in the matter of presenting the Faith in China.

In general, it is likely that many of the customs which have been mentioned may gradually become more widespread than they now are. There is also a desire that the Church should have other ceremonies and customs based on Chinese tradition.

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## NEWS FROM OVERSEAS

### SIGNS OF THE TIMES IN INDIA

The day of self-government in India seems to be drawing rapidly nearer, and many are naturally asking what are the prospects of the Christian Church under a national government free from British control. Many recent events give good grounds for hope, though there are also some disturbing signs which must not be ignored.

#### Grounds for Hope

In two out of the eleven Provinces, the newly elected Legislative Assemblies have chosen Christians as their Speakers. Seeing that Christians number less than two per cent. of the whole population of India (and the proportion in British India is much smaller still) this is a remarkable fact. Each case has its own special importance. In the Punjab, the new Speaker is Dewan Bahadur S. P. Singha, formerly Registrar of Lahore University, an active and prominent Anglican, whose brother, Mr. Shoran Singha of the Y.M.C.A., is well known in this country. This illustrates the special opportunity of Christians to act as mediators, for in the Punjab there is intense rivalry between the Moslems, Hindus, and Sikhs; and the choice of a Christian is probably largely due to the fact that any representative of the major communities would have been regarded with suspicion by the others. In Orissa, where the choice has fallen upon Mr. Lalmohan Patnaik, the only Christian member of the Assembly, the circumstances are entirely different. This Province is almost entirely Hindu, and in the elections the Congress gained an overwhelming victory. But Mr. Patnaik himself stood as a Congress candidate, and his election as Speaker is doubtless in part due to the strong desire of the Congress to prove that they are not a communal party, but welcome the co-operation of

Nationalists of every community. This case is all the more remarkable because Mr. Patnaik is a convert from a high-caste family who only became a Christian in 1927, and he has spent many of the intervening years in full-time evangelistic work.

This analysis of the reasons for these elections of course is in no way intended to belittle the part played by the personal qualities of the candidates themselves in their election. It is another proof that where Christians prove themselves worthy of trust and respect they will be given their due.

There is much other evidence to show that the Congress party in particular are now going out of their way to win the confidence of the Christians. A Christian has been included in the Madras Ministry; he is Mr. Daniel Thomas, a prominent Anglican of Tinnevely, and is Minister of Local Self-Government. Several Christians have also been elected on Congress nomination as members of the Constituent Assembly. Mr. Nehru, now President of the Congress, said recently: "Everybody knows that the fundamental creed of the Congress is freedom of religion and all that goes with it. Christians form the third largest group in the country and it is absurd for any one to imagine that their religious or other rights can be suppressed or ignored." Mr. Kirpalani, the party Secretary, said recently that in his opinion the State should prescribe a certain standard of secular education; but as regards education on religious matters each religion would have freedom. Private agencies would be welcome to conduct schools and they would be entitled to government grants so long as they maintained the prescribed standards of secular education.

During a riot in Calcutta early this year, a church was attacked and damaged by fire—something that has hardly ever happened hitherto. Dr. Azad, who was then still President of the Congress, went to see the damage and afterwards asked the local Congress Committee to raise a fund to restore the church, adding that "This would in my opinion, serve as a proof that in the India of the future, the places of worship of every community would be sacred to members of every other community."

#### **The Other Side of the Picture**

There are also disquieting features in the situation. Nothing much has happened so far to indicate the prospects in the "Regions" which will be predominantly Moslem. But if Moslem authority does in fact become effective in these areas, a situation may be expected to arise not unlike that in Egypt and Iran at the present time. Again, though the signs are that the Congress influence will be on the side of tolerance, Christians are not yet satisfied that Congress declarations on religious freedom are definite enough about the right to propagate one's faith.

In two of the smaller Hindu States legislation has been passed to regulate conversions, which are likely to have the effect of greatly harassing any who wish to become Christians. The law in Patna State, passed in 1942, provides that any one wishing to change his religion must file an affidavit before the Registrar of Conversions, on payment of one rupee. If the Registrar is satisfied after due investigation that the case is genuine, the conversion will be registered



after an interval of three months and the payment of another fee of a rupee. If such a person has minor children, any relations who remain in the old religion shall have the opportunity to take custody of them ; and if there are no such relations, then the Registrar may if he sees fit place the children in a public orphanage.

But at present the greatest anxiety is in Travancore, where the Christian minority, numbering about one-third of the whole population, is so strong and influential that there are signs of fear and envy on the part of the Hindu majority. The tension has shown itself recently in many ways, specially over the question of primary education, but another disturbing event has recently happened. In April, 1946, the Maharaja issued a new set of rules relating to places of public worship, which will form part of the Penal Code. The first two clauses, which are the most important, make it almost impossible to build any further churches, and as the rules are to have a retrospective effect the use of many existing churches may be declared illegal.

Negotiations are now proceeding between the Christian leaders and the Dewan of the State. Our prayers are greatly needed for all the Churches in this vitally important corner of India, and specially for the recently consecrated Anglican Bishop, the Rt. Rev. C. K. Jacob.

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## SOME THOUGHTS ON TRAINING WOMEN WORKERS FOR THE CHUNG HWA SHENG KUNG HUI

By J. L. VINCENT\*

“**C**HUNG Hwa Sheng Kung Hui ‘ means ’ The Holy Catholic Church in China,” a delegate from whom is now in England, come to receive the gift offered by the Church of England in response to the Archbishop’s Appeal. Those fortunate enough to be either at St. Paul’s or in York Minster for the service at which this offering was made gained perhaps a fuller and deeper insight into the meaning of the words “ In the Fellowship of His Body ” as the Bishop Delegate received the gift from the Archbishop with these words. This Church is a living embodiment of the way this fellowship develops for, till 1911, of the eleven Dioceses in China three along the Yang-Tse Basin owed their being to the Episcopal Church in America ; Honan to that of Canada ; while the rest looked to Canterbury for direction. The movement that ended in the formation of a Republic in 1911 had

its counterpart in the Church, and after consultation and agreement with the authorities concerned in the States, Canada, and England, this new branch of the Church was established in full communion with the Churches from which it originated, and fully autonomous. Since then the fellowship has deepened and strengthened not only among those in China itself during the years of war, but also among those who cared in the lands over-seas. The problems of the Church of God are similar wherever men find themselves, and the problem of leadership-training already acute before the war is being stressed by those planning for reconstruction in the younger Churches as at home, as may be seen from articles in the *International Review of Missions* and elsewhere.

In China, as in England, one result of the years of war has been a more general recognition of the value of women's work, and this is true also in the Church. Opportunities for the necessary training were not nearly adequate before the War and are still less so now. Fortunately this need had been laid on the heart of a Minister of the Church in America, and in his will he left a considerable bequest to the Domestic and Foreign Missionary Society of the Church in the U.S.A. for the purpose of establishing a training school for Chinese girls and young women in some suitable place in China. Feeling it was desirable that this should be available not only for the Dioceses more closely linked with America, but for the whole Church, the matter was referred to the House of Bishops in China for their suggestions. As a result, in 1940 a preliminary committee of investigation was appointed to report on the needs and conditions of Women's work in each of the Dioceses. To summarize their findings: In that year, the total number of women workers in twelve Dioceses was 278, of whom 28 had the equivalent of Senior Middle School education *and* Training, 53 had the equivalent of *Junior* Middle School and Training, and the rest were below this standard. Of these 81, 32 had been trained in schools *not* under the C.H.S.K.H., and of the 38 still in training, six were in schools with no provision for such teaching. At that time the only C.H.S.K.H. School for higher training was the S.P.G. School of the Holy Way in Peking. Strangely enough the only area which had no facilities at all for training women workers of any grade for this work was that of the three Dioceses of the American Church Mission, along the Yang-Tse. Accordingly it seems natural and right that the first use of this Bawn Legacy should be to establish a School in that area. Though the War has delayed matters, plans are going forward, and it is to be hoped that we shall before long hear of them more in detail.

The Committee were unanimous as to the urgent need for more and better trained woman workers of higher education to take positions of responsibility and leadership, acceptable among students and educated people. In the National Christian Council Overseas Newsletter for February, 1946, Dr. Stanley Smith is quoted as saying that ten years ago there were some 750 theological students in 26 schools, 350 of whom were in higher grade institutions: to-day there are not more

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than 275 students of whom only 125 are in higher grade institutions. The situation is grave. These figures refer to both men and women, but it is with the latter that this article is concerned. Most Training Colleges have been destroyed or closed as a result of the War, and existing facilities seem to be limited to the three Union Colleges in Canton, Foochow, and W. China, at which both men and women students of our Church are being trained, and one C.H.S.K.H. School for women in W. China; and this is in a land the area of which is more than 27 times that of England and Wales, with a population ten times as great. There is then scope for considerable extension and experiment in addition to that in connection with the Bawn scheme. It is significant that the "forward-looking" of the leaders of the Church at this time is not limited to traditional methods, and varied suggestions are being put forward to meet the urgency of the moment. Bishop Michael Chang sees the gap between the present need and the time when students now in training will be ready and have the necessary experience, and he sees too the work that has been done by many men and women of ripe Christian experience, and he suggests, as part of his Five Year Forward Plan leading up to the Centenary celebrations, a short course of two years, thorough, intensive, for more mature people who have had experience in other walks of life and desire now to dedicate their lives entirely to the service of God and His Holy Church.

Speaking of the conservative south-west, a Chinese Pastor reports to Bishop Tsu that it is practically impossible to reach the homes or the women for Christ except through women working in the first instance with the children in Kindergartens, Sunday-Schools, and so on. Is not this often true also in our own land? Bishop Tsu refers to the rural folk as the big, unreached, population around and says that rurally-minded workers should be secured for them who will need preparation in simple clinical medicine, care of babies, the rudiments of farming, poultry-keeping, etc., *and* a love for common folk, *in addition to* his or her regular theological and Bible training. This letter reminded me of a visit paid to a Christian Asram in a rural part of Travancore Diocese in S. India.† It was the outcome of a call that had come to an Indian and English member of the Staff of a High School to do something for the village folk of India. When I was there they had gathered round them a group of Indian woman evangelists who were ready to respond to the invitation of Pastors in the district to visit their people and help with special meetings for women, training schools for Sunday-School teachers or other special effort. For part of each year they were to be found at their centre for times of study and rest and refreshment, and at those times they frequently had visitors who shared their simple life and routine of work, worship and study for longer or shorter periods. One visitor might be the uninstructed wife of a Christian man who wished her to have some instruction not only in the theory but also in the *living* of the Christian life; another might be a recent convert whose relatives had cast her

† An article on Bethel Asram in Travancore appeared in the Review—Vol. XII, No. 3, July, 1946.



out, she would be given shelter, and help in acquiring a skill in the Handwork Department which should enable her to earn her own living; a third might be an educated Christian girl who was engaged to a Christian Teacher or Pastor, and who wanted to gain some further insight into and experience of Christian work so that she might be a true help-meet to him; still another might be one who wished to try out her vocation preparatory to becoming a full member of the group. There was nothing rigid about the life and one of the most worth-while contacts they had was with the Staff and students of the School from which they had come who would sometimes spent part of their holidays, with them helping with special meetings for children and women in the villages. This reminded me very much of the Daily Vacation Bible-School work done by many Chinese students. Alongside this Evangelistic group and sharing as far as possible a common life, were a group of teachers responsible for a boarding-school for village girls, the result of a time when a query from teachers as to a place for them in Asram life was matched by a call from the Diocese to take responsibility for a poor village school. A still later development had been the Nursery-School asked for by a group of local mothers who had been reared for in the near-by Maternity Centre and been able to leave their babies in the Crèche there till they reached the age-limit of two, and then "Are they to go back into the care of the old grannies and learn bad habits till you can take them in to the regular school?" Coincident in time with this need had been the application from a trained Kindergarten teacher to join the group, and a happy group of children she had! Are not these the skills that are needed by village workers everywhere? And does not the article by Dr. Francis Wei in the July number of the International Review of Missions in which he speaks of the Four-Centre Church, and points out that the social genius of the Chinese is to be found in the small compact community living in intimate personal relationships, suggest that something similar to this Asram centre might well be developed to meet similar needs in China?

As far back as the Jerusalem Conference Christian leaders from China realized the need to draw in all Church members to be active witnesses, and while they stressed the individual use of the prayer "Lord, revive Thy Church, beginning with me," they also realized the necessity for providing training, and in course of time *Lay Training Institutes* have been organized (sponsored in the first place by the National Christian Council) for the training of voluntary workers from the congregations in a given area who are willing to give up a period of ten days to a fortnight or even longer that they may have some training in Sunday-School work, the running of Mothers' groups, and Bible-classes, and in the direction and planning of morning and evening family worship, the Sunday-services (where it is not possible for a preacher to be there every Sunday), and so on. The record of work that has been done by lay-folk during the War years, whether in occupied or unoccupied areas, shows the opportunities for the Church in this direction, and it has also shown the need for trained and consecrated leaders who can direct it and make full use of it to the upbuilding of the Church, which further emphasizes the need for careful selection

and training of those called to be Pastors and full-time workers in the Church of God in this land.

From others comes a reminder of the need for special training for individuals with certain gifts that opportunity may be given for the development of Chinese Church Music, Art, and Architecture. The pictures of the Life and Parables of Christ by Chinese Artists reproduced by the S.P.G. owe much to the Roman Catholic College of Art in Peking. Where in China can Church Music or Architecture be studied? Will a donor come forward to add these faculties to an existing College, or to establish scholarships so that specially gifted students may have opportunity to study abroad and then return to enrich the life of their own Church? The Secretary for the National Christian Council "Christianizing the Home Movement" studied in America and returned to enthuse all whom she met with the relevance of her work to the up-building of the Church. It may well be that along certain lines training overseas will always be desirable, and those who come may well have a contribution to make to the Home lands as valuable as anything given to them. For so works the grace of Christian Fellowship.

But there are many difficulties; and the first, as at home, is that many educated Christian girls (or their families) doubt whether there is sufficient scope for them in Church work. One Chinese Woman Graduate of the Canton U.T.C. who had also studied in America, urged the students whom she was teaching to choose educational work or to join the Y.W.C.A. rather than work in the Church as she felt that they would have more opportunities, and less danger of frustration. Another graduate, whom I knew personally, and who has carried out her intention of working for God in His Church, went through a severe time of testing, when her family and friends urged her to teach or take up some work that offered greater hopes of advancement. The Church in China, as elsewhere, needs to think through its policy in these post-war days that her man-power and her womanhood shall learn to work together in the advancement of Christ's Kingdom. Then there is the financial problem at this time of high prices and famine conditions for family pressure on a son or a daughter to help with the education of younger brothers and sisters often bears hardest on those whose consciences are most sensitive and drives them to take a highly paid post for that reason instead of following their vocation to work for God. In the case of unmarried women there is often the fear on the part of her family that her salary will be inadequate for her to provide for old age or sickness, and that she may turn to them for help at such times. There is ground for this fear in the fact that in 1940 only five Dioceses had a regular scheme for pensions, one paid a lump sum on retirement, and three more made some provision towards the support of retired workers who would otherwise be destitute. Lest we criticize too readily, let us remember similar difficulties with retired women workers in England. One who had worked in India said that in her judgment this was the main reason why there was less opposition on the part of Roman Catholic families than of Protestants to their daughter responding to the call of the Church, for they enter a community which assumes full responsibility for their needs till death. St. Paul's



injunction to "do good unto all men, especially to those who are of the household of faith," seems relevant here, and one the implications of which should be thought out by those responsible for the finance of the Church, as by those who have money for which they are responsible to God.

These needs (and the very real need in the case of an unmarried worker, for a place where she feels she "belongs" and to which she can go for her annual holiday, where she will find someone to whom she can turn for advice and help in work and personal problems) are all provided for within the Deaconess Houses in the Lutheran Church in Germany; whether teaching, or nursing, or appointed to a parish for pastoral and evangelistic work, all could return to their "Mother-house" for a yearly holiday, or when sick; special rooms are set aside for those too old to work, with a probationer-sister to help them if necessary. One wonders why the English deaconess movement, which in its revival took so much from Kaiserswerth failed to see the value of such provision; was it perhaps that in England at that time most women who thought of such work had families to whom they could look for help?

In Europe it was the Christian Church that started hospitals, Homes for the Blind, the Aged, Cripples, Lepers, Orphans, and cared for the education of those under their influence. In non-Christian lands it is still the Church that leads the way in these works of mercy. It is not long since we heard over the wireless the Broadcast of the Centenary celebrations of the first modern hospital in England for the care of the Insane, so recently has the conscience of this land been awakened to that responsibility. We know the difficulties of staffing hospitals in our own land, and the difficulties of finding foster-parents for orphan children who shall really show to them what home-life can be, so that it is becoming increasingly clear that whether it be in lands where the State is not yet ready to assume responsibility for these activities, or where, as in England, more and more responsibility is being taken from private bodies, yet it is still the responsibility of the Church of Christ to see that there are sufficient men and women filled with the Spirit of Christ who shall go into this work and show forth His Spirit of compassion to the ones under their care. How can this be done? Bishop Hall says: "We need an order of St. Clare in Hong Kong"; another who saw the counter-attraction of the high salaries paid to nurses in private practice and Government posts, said: "We need a Nursing Sisterhood for the Staff of our Christian Hospitals." Perhaps we cannot return to the methods and forms of an earlier age, but this is yet another problem that should engage our thoughts and prayers as we plan for the training of those who come forward to serve God in the work of His Church whether in China or at home; "For ye are members one of another, and if one member suffer all the members suffer with it, and if one be honoured all the members rejoice with it."



# REVIEWS

*THE CHURCH IN SOUTHERN RHODESIA.* By H. St. J. T. EVANS. S.P.G. and S.P.C.K. 5s.

One of the features of this book is its excellent production and its unusually good illustrations. The author, who was Archdeacon of Ashanti from 1937 to 1941, spent a year as priest-in-charge of St. Faith's Mission, Rusapi, and then a further two years as an army chaplain at Salisbury in the same diocese. He returned to Southern Rhodesia in August of this year.

He has packed a great deal into seventy pages as he unfolds the story of the most northerly of the dioceses of South Africa. It is an illuminating account of the growth of a young Church—not sixty years old. It pictures very fairly the varied types of work which fall to the clergy and lay workers as they seek to serve the people of the territory, estimated in 1941 as 69,000 Europeans, 1,400,000 Africans, and 6,500 Coloured and Asiatics. The Church has retained much of the pioneering spirit of its founder, Bishop Knight-Bruce. It has had bishops of great faith and courage, and great priests like Cripps, Etheridge, Upcher, Lloyd, Christelow, and Baker. Bishop Gaul was distinguished for his "moral and physical courage," Bishop Beaven for his "love for souls and unbounded charity," while the pre-eminent quality of the present Bishop, Edward Paget, is courage. Here are recounted the joys and tragedies and humour of the missionary enterprise, with the constant refrain "So much to do; so impossible to do it all with the resources available."

Here are also recorded a succession of special enterprises—Church schools, Homes, and Institutions, a Church hospital at Bonda, and Cyrene Mission, increasingly famed for the excellence of its indigenous art.

The book is too short to justify the author in attempting criticism, and this he has refrained from doing. He is content with what is a fair statement of the past and present situation, and the historical survey is made more personal and human by the constant mention by name of the clergy and laymen who served the diocese in its fifty-six years of enterprise. A complete—if not quite accurate—list of the clergy who have served in the diocese, with the dates of their service, has been added—a valuable addition to a book which many will welcome. Here is the story of a living enterprise in which many have played their part with devotion and often with distinction.

G. C. STREATFEILD.

*TOWARDS AN INDIAN CHURCH: The Growth of the Church of India in Constitution and Life.* By CECIL JOHN GRIMES. S.P.C.K. 15s.

Bishop Hensley Henson in an address delivered in 1930 and recently re-published in his Bishoprick Papers, said: "This year will have

witnessed two highly significant events which can hardly be unconnected—the appointment by the two Archbishops, at the request of the National Assembly of the Church of England, of a Commission to review the relations of Church and State, and the gathering at Lambeth of no less than 310 bishops of the Anglican Communion. The coincidence is certainly arresting. Precisely when the Establishment has become by general consent so unsatisfactory that it must be either “mended or ended,” the Established Church is seen to have outgrown the national frontiers within which the Establishment inexorably bound it and to have become the centre of a great Communion spread throughout the world, and impressively represented by bishops assembled at Lambeth.”

This process by which the Church of England burst the bounds of its National Establishment to become a World Church is now recognized as one of the great facts of modern history. The story is told in a fascinating way in Canon McLeod Campbell's recent book, *Christian History in the Making*.”

Archdeacon Grimes traces in detail the course of one of the streams which burst the banks and gives us the history of the Church in India from its almost casual and haphazard origins, as a very minor department of the East India Company, into an independent Province with fully developed conciliar Government.

It is a book of constitutional rather than missionary history, and the author's chief object is to show how the containing banks of the National Church were gradually broken down.

The first great landmark in the foundation of an Indian Church is the Charter Act of 1813 which provided for the appointing of a Bishop and three Archdeacons, one for each of the Presidencies of Calcutta, Madras and Bombay. From these beginnings started a slow but steady growth. But from the first the legal position of the Church was complicated and unsatisfactory; for instance though the Bishop was directly under the Archbishop of Canterbury, appeals from his decision were to be heard not by the Archbishop but by Commissioners appointed by the East India Company. Of the Letters Patent given to the Bishop, Archdeacon Grimes writes: “Their essential provisions from the episcopal point of view were to found the See of Calcutta, appoint a bishop (whose status was practically that of a suffragan to the Archbishop of Canterbury) and invest him with an ambiguous and anomalous jurisdiction, require him to administer the ecclesiastical law of England, and finally to retain to the Crown the prerogative to revoke his appointment . . . there is neither mention nor suggestion of the propagation of the Gospel among the non-Christians, while considerable doubt existed as to whether he was empowered to ordain natives of India or Anglo-Indians. Could a more un-apostolic commission have been devised wherewith to endow the first episcopal representative of the Anglican Church in India for his tremendous task? It was, in fact, a travesty of episcopacy.”

As Indians became Christians in large numbers, the difficulties of this dubious position became more and more obvious. There was a steady expansion of the episcopate, but this gave rise to all sorts of



complications, and by the end of the nineteenth century there had been, in fact, as Archdeacon Grimes puts it, "Simply an extension or expansion of the Church of England into India," and among the results of this *damnosa hereditas* was the fact that the Church in India, though legally a part of the Church of England, had neither place nor voice in its counsels.

The central theme of the book is the long and patient negotiations by which these obstacles were overcome. As far back as 1877 the Bishops suggested that the time was ripe for setting up a Synodical Constitution, but at that time the Ecclesiastical lawyers held strongly that such action would be illegal. Eventually in 1920 a Provincial Council was established which had no legal basis, but depended for its powers simply on the consent of the Church. Meanwhile plans were made for the establishment of a fully autonomous Province which should have no legal tie with the Church of England. This was eventually accomplished on January 1st, 1928, and it is a matter for great satisfaction that this was done well in advance of India's achievement of political self-government.

This book by its nature does not give a vivid story of missionary adventure which is found in Canon Cambell's book, but the two aspects of the Church have continually interacted upon one another. The Charter of 1813, which established the first Bishopric, also opened the way for missionary work with the famous clause: "It is the duty of this country to promote the interest and happiness of the Native inhabitants of the British Dominions in India; and such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement; and in furtherance of the above objects, sufficient facilities ought to be afforded by law to persons desirous of going to and remaining in India, for the purpose of accomplishing those benevolent designs. . . ."

As already observed, it was the rapid growth of the Indian membership of the Church which, above all, made it clear that the legal connection with England was an anachronism. It was at one time proposed that two Coadjutor Bishops should be appointed in the Diocese of Madras, whose work would be confined to the oversight of the missionary work and Indian congregations in the Tinnevely District, but fortunately the three then existing Bishops in India stood firmly against this idea, and the Church, while becoming more and more truly Indian, was able to maintain to the full its international character, and its Indian and foreign members have always been on an equal footing in the same Dioceses. The termination in 1948 of the Indian Ecclesiastical Establishment, which had provided chaplains for the British officials, while raising difficult financial problems for the Church in some areas, will be another landmark on its way to becoming in the fullest sense the Church of India, Burma and Ceylon.

C. S. MILFORD.

Reviews are by the Rev G. C. Streatfeild, Director of the South African Church Institute, and the Rev C. S. Milford, India Secretary of the Church Missionary Society.